







# DICTIONARY OF QUOTATIONS.

IN MOST FREQUENT USE,

taken chiefly from the

LATIN AND FRENCH,

BUT COMPRISING MANY FROM THE

GREEK, SPANISH, AND ITALIAN  
LANGUAGES,

TRANSLATED INTO ENGLISH;

WITH ILLUSTRATIONS HISTORICAL AND IDIOMATIC.

By D. E. MACDONNEL,

OF THE MIDDLE TEMPLE.

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THE NINTH EDITION.

REVISED AND CORRECTED.

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*Quis expedituit pentaco summi χαίρε.*.....~~and~~PERENNES

He has been at a great feast of languages, and woven an intricate  
Moth, in SHAKESPEARE'S "*Love's Labour Lost*..

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## INTRODUCTION.

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WHEN a Work of this description, aiming only to be useful, has passed in a short time through eight Editions, it may fairly be supposed to have gained the sanction of those for whose use it was intended. The Compiler, therefore, finds it no longer necessary to apologize for the novelty of the attempt, whatever palliations he may have to offer for the manner in which it has been brought forward. The first sketch of this Work, he has simply to say, was drawn up for the use of a private friend, and without a view to publication. By mere accident it met the eye of a most worthy and intelligent man, to whose zeal and spirit the Public is indebted for publications of infinitely higher importance\*.—It was his opinion that the sketch should be published as a matter of experiment. It was well received; and the critics of the day complained only of its brevity.—Since that time, the Compiler has devoted much of his occasional leisure, to reduce that to order and system, which, on a first view of the subject, appeared to many as impracticable.

\* The late Mr. George Robinson.

At a former period of our literary History, it is certain, that an attempt to form "A Dictionary of Quotations" would have been fruitless and unavailing. When *Memory*, and not *Taste*, was consulted, in citing Passages from ancient Authors, no compilation, however voluminous, could have been adequate or useful. But at present, whether we refer to Miscellaneous Reading, or to Conversation, little remains of those tedious and frequent Quotations, which "*larded the leanness*" of some of our earlier Writers, and which were even deemed necessary in colloquial intercourse.

"We are now freed," says a modern Writer, "from the yoke of pedantry; and a man may say that Envy is a tormenting passion, and Love an agreeable one, without quoting OVID or SENECA to prove it."—*Granger's Biog. Hist.*

The practice having thus gradually yielded to the influence of a better taste, the Quotations which we either hear or read consist chiefly of classic flowers, culled and retained from the poets of the Augustan age, or of apophthegms, and technical phrases, the pith and point of which are not easily transferred into another language. We have also borrowed, but with a sparing hand, some useful precepts, and a few poetic blossoms, from our continental neighbours. These, however, collectively taken, are so far from being numerous, that it is rather a matter of surprise, that they should not before have been *alphabetically* arranged,

than that it should in this work for the first time be attempted. There have been some previous compilations of a similar nature ; but these were scanty in their limits, and the quotations being arranged according to their subject-matter, it was required of the reader, who was acquainted only with his vernacular tongue, to divine the general meaning of the *exotic* phrase, before he could learn where to apply for more exact information !

The alphabetical arrangement which the Compiler of this Work has adopted, whilst it offers a more ready and convenient mode to readers of this description, has also led, he must admit, to some repetitions ; but of these it must be pleaded in excuse, that they were absolutely unavoidable. Thus in the well-known precept of Horace,

——— *Hic murus æthereus esto* ———

*Nil conscire sibi—nullâ pallescere culpâ,*

the three branches of the period are often severally quoted ; it was necessary therefore to give the two latter distinctly, as otherwise the reader, not classically informed, would be left without a clue to guide his research.

Some objections have been started from other quarters, as if the compilation was intended to increase the means of multiplying quotations,—a practice which was honestly condemned in the *preface to former Editions*. The present performance is, in truth, meant for the use of that numerous class of society, who are acquainted only with their mother-tongue. The false taste which continues to introduce unnecessary quotations, and the necessity for their introduction in some cases, combine to furnish so many stumbling-blocks to this description

of readers. If these are in any degree removed by this compilation, the end of the Compiler is attained.

The sanction which has been given to the Work by the rapid sale of eight Editions, has induced him to render the present as completely useful as it could be made by his labour and attention. Amongst the additions to the original Work will be found nearly a complete collection of those Law Maxims, which so frequently occur, and which, Sir ENWARD COKE says, are so called "*Quia MAXIMA est eorum Dignitas, atque certissima Auctoritas*,"—"Because their respect stands very high, and their authority is most certain." In the illustrations which he has given of these, and in his explanation of the terms of Law, the Compiler does not affect to be *technical*. To satisfy the Lawyer, he must have been more diffuse. To the general Reader, he trusts that his brief Definitions will convey all that may be deemed requisite.

A translation of the Mottos of the British and Irish Peerage was also regarded as necessary, those which occur in the common books of Heraldry being in many instances defective or absurd. Of the latter a single specimen may suffice. The Motto of the Irish Marquis of THOMOND is "*Vigueur de dessus*:"—"Strength is from above." In some of the books above mentioned, it is rather waggishly rendered, "Vigour to get uppermost."

It is to be wished that the Writers, who quote largely from other languages, would furnish a translation, either marginally, or otherwise. The practice of Quotation,

without those necessary aids, has been lately on the increase with some affected Writers, who seem to take for granted that all their readers are classically informed. To those who are not so, this Collection of Common-places will, the Compiler trusts, be found useful. That he looked merely to its usefulness, must be evident from this; that the additions, in this instance, consist almost wholly of those short phrases, and borrowed snatches of Classic Poetry, &c. which meet the eye each day, and in every periodical publication. If he were to quote large Passages, the translations of which are always at hand; if he were to follow the scientific man through his labours, or the pedant through his researches, he might have made the Work as voluminous as the Statutes at large. He felt it, on the contrary, his duty to confine himself to the Quotations in "common use." Taken in this point of view, he presumes to flatter himself, that, however critics may impugn his taste, the reader will not have to complain of his want of industry.

## INDEX TO THE ABBREVIATIONS.

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GR. <i>Greek.</i>	TAC. <i>Tacitus.</i>
LAT. <i>Latin.</i>	CIC. <i>Cicero.</i>
SP. <i>Spanish.</i>	SEN. <i>Seneca.</i>
ITAL. <i>Italian.</i>	VIRG. <i>Virgil.</i>
FR. <i>French.</i>	LAB. <i>Laberius.</i>
FR. PROV. <i>French Proverb.</i>	OV. <i>Ovid.</i>
HOR. <i>Horace.</i>	LUCRET. <i>Lucretius.</i>
JUV. <i>Juvenal.</i>	CAT. <i>Catullus.</i>
CLAUD. <i>Claudian.</i>	MART. <i>Martial.</i>
LUC. <i>Lucan.</i>	PROP. <i>Propertius.</i>

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N.B. The Passages in inverted Commas, after each Quotation, are in general a close, if not a literal Translation. What follows is a more diffuse Explanation of its Bearing and Application than a mere Translation could possibly convey.—Where the Sense is sufficiently clear the Explanation is of course omitted.

# DICTIONARY OF QUOTATIONS,

&c.

*AB actu ad posse valet ilatio.* Lat.—“The induction is good, from what has been to what may be.”—By this logical maxim it is meant to state, that, when a thing has once happened, it is reasonable to infer that such a matter may again occur.

*Ab alio expectes, alteri quod feceris.* LABERIUS: “You may expect, from one person, that which you have done to another.”—Your conduct to others shall form the measure of your own expectations.

*A barbe de fol, on apprend à raire.* Old Fr.—“Men learn to shave on the chin of a fool.” We love to make experiments at the expense of others.

*Ab inconvenienti.* Lat. Phrase.—“From the inconvenience.”—*Argumentum ab inconvenienti.*—An argument to shew that the result of a proposed measure will prove inconvenient or unsuited to circumstances.

*Ab initio.* Lat. Phrase.—“from the beginning.”—His proceedings were ill founded *ab initio*.

*Abhorrentes lacrymæ.* LIVY. “Unbecoming or unseasonable tears.”

*Abdomini suo natus, non laudi atque gloriæ.* CICERO.—“Born for his belly, and not for fame and glory.”—Applied to a man intent upon the gratification of his appetites, and neglectful of the opportunities of becoming renowned.



*Abnormis sapiens.* HORACE—"A person whose wisdom is not derived from instruction."—"A Mother-wit, and wise without schools."

*Ab ovo usque ad mala.* Lat. Phrase.—"From the egg to the apples."—From the beginning to the end of the entertainment. These were the first and last articles served up at a Roman feast.

*Absentem lædit cum ebrio qui litigat.* PUB. SYRUS.—"He hurts the absent who quarrels with a drunken man."—You should consider your adversary as absent, when his senses are departed.

———— *Absentem qui rodit amicum,  
Qui non defendit, alio culpante—  
Hic niger est; hunc tu, Romane, caveto.* HOR.—"He who attacks an absent friend, or who does not defend him when spoken ill of by another—that man is a dark character; you, Roman, beware of him."

*Abi in malam rem.* Lat.—"Begone to something bad,"—a form of imprecation.

*Absit verbo invidia, or Absit incidia.* "All offence apart from the phrase."—Let not the expression give offence.

*Abundat dulcibus vitiiis.* QUINTIL.—"He abounds with luscious faults."—Spoken of an author, even in whose errors something pleasing is to be found.

*Ab urbe conditâ.* Lat.—*Abno urbis conditæ*, or A. U. C.—"In a particular year from the building of the city." From the foundation of Rome. The Romans, speaking of their metropolis, used the word *Urbs*, as we often designate London by the word *Town*.

*A capite ad calcem.* Lat.—"From the head to the foot."—Thoroughly, completely. From the beginning to the end.

*A causa persa parole assai.* Ital Prov.—"When the cause is lost, there is enough of words."—Do not discuss that which is already decided.

*Accedas ad Curiam.* Law Lat.—“ You may approach the court.”—This name is given to a writ, by which proceedings are removed from an inferior to a superior court.

————— *Acceptissima semper*

*Munera sunt, auctor quæ pretiosa facit.* OVID.  
—“ Those gifts are ever the most acceptable which the giver has made precious.”—They derive frequently their value from our estimation of the donor. It may also allude to the manner of giving, as in SHAKESPEARE.

You gave—with words of so sweet breath  
    composed,  
As made the things more rich.

And—

Rich gifts wax poor when givers prove un-  
    kind.

*Accidit in puncto, et toto contingit in anno.* Lat.—“ It happens in a moment, and happens all the year long.” Applied generally to what daily occurs by the laws of nature, as the rising of the sun, &c.; and all systematic operations whatever, as the course of a clock, &c. \*

*Accidit in puncto quod non contingit in anno.*—“ What does not occur in the whole course of the year may happen in a moment.” \*

*Accusare nemo se debet nisi coram Deo.* Lat. Law Maxim.—“ No man is bound to accuse himself, unless it be before God.”—No oath is to be administered, whereby any person may be compelled to confess a crime, or accuse himself. The law will not force any man to say or shew that which is against him.

*Acerrima proximorum odia.* TACITUS.—“ The hatred of those who are near to us is most violent.”—A contest between relatives is generally conducted with more acrimony than is a dispute between strangers.—The phrase may also be applied to that

violence of rage which generally belongs to a civil war.

*Acetiam.* Law Lat.—“And also.”—A clause added, by recent custom, to a complaint of trespass in the court of King’s Bench, which adds, “and also” a plea of debt. The plea of trespass, by fiction, gives cognizance to the court, and the plea of debt authorises the arrest.

*A ben conoscer la natura dei popoli convien esser principe, ed a conoscer ben quella dei principi convien esser popolare.* Ital. MACHIAVELLI.—“In order to know well the nature of subjects one must be a prince, and to know well that of princes one must be a subject.” \*

*Acribus initiis, incurioso fine.* Lat. TACITUS.—“Alert in the beginning, but negligent in the end.”—Applied to a business vigorously conducted in the first instance, but where the exertion falls off, as the affair draws nearer to a conclusion.

*A cruce salus.* Lat.—“Salvation from the cross.”—Motto of the Ir. E. of MAYO.

*Acta exteriora indicant interiora secreta.* Lat. Law Maxim.—“By the outward acts we are to judge of the inward secrets.”—We can only decide on men’s intentions from their conduct.

*Actio personalis moritur cum personâ.* Lat. Law Maxim.—“A personal action dies with the person.”—In case of a trespass or battery, the death of one or the other party puts an end to the action.

*Actis ærum implet, non segnibus annis.* OVID.—“He fills his course of life with deeds, and not with lingering years.”—Applied to a character distinguished for a number of brilliant actions accomplished in a short time.

*Actum est de republicâ.* Lat.—“It is all over with the republic.”—A phrase used to intimate that the constitution is in extreme danger; it is all over with the constitution.

*Actum ne agas.* TERENCE.—“Do not do again what has already been done.”—The work which is finished, may be endangered by the touches of a superfluous anxiety.

*Actus Dei nemini facit injuriam.* Law Max.—“No one shall be injured through the act of God.”—If a house be set on fire by lightning, the tenant shall not be responsible for the damage.

*Actus legis nulli facit injuriam.* Lat. Law Maxim.—“The act of the law does injury to no man.”—If land, for instance, out of which a rent-charge is granted, be recovered by elder title, the grantee shall have a writ of annuity, because the rent-charge is made void by course of law.

*Actus me invito factus non est meus actus.* Lat. Law Maxim.—“An act done against my will is not my act.”—If a person be compelled, for instance, through fear or duress, to give a bond or other writing, the deed is rendered void by the compulsion.

*Actus non facit reum, nisi mens sit rea.* Lat. Law Maxim.—“The act does not make a man guilty, unless the mind be also guilty.”—Unless the intent be criminal, the deed cannot be attainted of criminality.

*A cuspide corona.* Lat.—“A crown from the spear.”—Honor earned by military exploits. Motto of the Ir. V. MIDDLETON.

*Ad calamitatem quilibet rumor valet.* Lat.—“Any rumour is sufficient against calamity.”—When a man is distressed, a breath may complete his ruin.

*Ad captandum vulgum.* Lat.—“To ensnare the vulgar.”—A lure thrown out to captivate the rabble.

*A Deo et rege.* Lat.—“From God and the king.”—Motto of EARLS CHESTERFIELD, HARRINGTON, and STANHOPE.

———— *Adeone homines immutari*

*Ex amore, ut non cognoscas eundem esse!*

TERENCE.—

"That a man should be so changed by love, as not to be known again for the same person."

*Adco in teneris consuescere multum est.* VIRGIL.—

"Of so much value is it to be accustomed in our tender years."—Such are the advantages of an early education.

*Ad eundem.* Lat.—"To the same."—In passing from one university or law society to another, it is said that he was admitted *ad eundem gradum*, to the same precise rank or degree which he held in the association or corporation of which he was previously a member.

*Adhuc sub judice lis est.* Lat.—"The contest is still before the judge."—The affair is not yet decided.

*Adieu la voiture, adieu la boutique.* Fr. Proverb.—  
"Farewell the carriage, and farewell the shop."—  
The affair is all over.

*Ad infinitum.* Lat.—"To infinity."—And thus the calculation proceeds *ad infinitum*.

*Ad Kalendas Græcas.* Lat.—"At the Greek Kalends."—The Kalends formed a division of the Roman month, which had no place in the Greek reckoning of time. The phrase was therefore used by the former to denote that the thing could never happen.

*Ad libitum.* Lat.—"At pleasure."—In music it is used to signify those ornamental graces which are left to the taste of the performer.

*Ad nullum consurgit opus, cum corpore languet.* GALLUS.—"When the body is indisposed, it is in vain that we call on the mind for any strenuous application."

*Ad ogni santo la sua torcia.* Ital.—"To every saint his candle."—We must pay homage to all those from whom, or by whose interference, we expect to obtain patronage. \*

*Ad ogni uccello—suo nido è bello.* Ital. Proverb.—  
"With every bird its own nest is charming."—This

may mean either "the natural affection for home," or the preference bestowed on "the place of our nativity."

*Adolescentem verecundum esse debet.* PLAUTUS.—"It becomes a young man to be modest."—Reserve and modesty are the flowers with which youth should be decorated.

*Ad populum phaleras: ego te intus et in cute novi.* PERSIUS.—"Away with those trappings to the vulgar; I know thee both inwardly and outwardly."—I know the man too well to be deceived by appearances.

Such pageantry be to the people shewn;  
There boast thy horse's trappings and thy own;  
I know thee to thy bottom, from within  
Thy shallow centre to thy utmost skin.

*Ad questionem juris respondeant iudices, ad questionem facti respondeant juratores.* Lat. Law Maxim.—"Let the judge's answer to the question of law, and the jurors to the matter of fact."

*Ad quod damnum.* Law Lat.—"To what damage."—A writ which ought to be issued before the king grants certain liberties, such as a fair or market, ordering the sheriff to enquire what damage the county is liable to suffer by such grant. The same writ is also issued for a similar enquiry with respect to lands granted to religious houses or corporations, for turning highways, &c.

*Ad referendum.* Lat.—"To be farther considered,"—be referred.—A diplomatic phrase borrowed from the states of Holland, and now used proverbially to imply a slowness of deliberation and decision.

*Adscriptus glebæ.* Lat.—"Attached to the soil." Disposable with the land. This is now the wretched description of the peasantry in Russia. It was formerly so in other countries.

*Ad tristem partem strenua est suspicio.* PUB. SYRUS.—"Suspicion is ever strong on the suffering side."—

When we play a losing game, we are apt to suspect all those who are around us of treachery.

*Adulandi gens prudentissima laudat*

*Sermonem indocti, faciem deformis amici.* JUV.—

"The skilful class of flatterers praise the discourse of the ignorant, and the face of the deformed friend."—They attack each man on his weak side.

*Ad valorem.* Lat.—"According to the value."

*Ægrescitque medendo.* VIRGIL.—

"By being cured he grows sick."—He undermines his constitution by too much care. See the Italian phrase "*Stavo bene,*" &c.

*Ægri somnia vana.* HORACE.—

"The idle dreams of a sick man."—The fickle fancies of a distempered brain.

*Ægroto dum anima est, spes est.* CICERO.—

"Whilst life remains to a sick man, there is hope."—This has passed as a proverb into our own language.

——— *Æquâ lege necessitas*

*Sortitur insignes et imos.*

HORACE.—

"Necessity, by an equal law, takes the highest and the lowest."—No rank can shield us from the impartiality of death or fate.

——— *Æquam memento rebus in arduis*

*Servare mentem.*

HORACE.—

"Remember to preserve an equal mind in arduous affairs."—Equanimity is the best support under difficulties.

*Æquabiliter et diligenter.* Lat.—

"By equity and diligence." Motto of L. REDESDALE.

*Æquam servare mentem.* Lat.—

"To preserve an equal mind."—Motto of E. RIVERS.

*Æquanimiter.* Lat.—

"With equanimity."—Motto of L. SUFFIELD.

——— *Æqua tellus*

*Pauperi recluditur regumque pueris.* Lat. HOR.

"The earth opens equally for the poor man

and the prince.”—The sentiment is precisely similar to that of the preceding quotation, *Æquâ lege*, &c.

*Æquitas sequitur legem.* Lat. Law Maxim.—“Equity follows the law.”—Equity cannot, indeed, make a different rule from that which the law has established. It is much to be wished, however, (says Blackstone) for the sake of certainty, peace, and justice, that each court (those of law and equity) would as far as possible follow the other in the best and most effectual rules for attaining those desirable ends.

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*Æquum est*

*Peccatis veniam poscentem reddere rursus.* HOR.—“The man who asks pardon for his faults should grant the same.”—Our charities and indulgences should be mutual. The divine Founder of Christianity has taught us to ask forgiveness of our trespasses, *as we forgive them that trespass against us.*

*Æs debitorem leve, gravius inimicum facit.* LABERIUS.—“A slight debt produces a debtor; a large one an enemy.”

*Æstimatio delicti præteriti ex post facto non crescit.* JUS. ANTIQ.—“The nature of a crime is not altered by subsequent acts.” \*

*Ætas parentum pejor avis tulit  
Nos nequiores, mox daturos  
Progeniem vitiosiore.*

HORACE.—

“The age of our fathers, which was worse than that of our ancestors, produced us, who are shortly to raise a progeny even more vicious than ourselves.”—This is a common-place frequently resorted to by those who wish to prove, that the manners of every age are worse than those of the preceding.

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*Ævo rarissima nostro*

*Simplicitas.*

OVID.—

“The simplicity of elder days is now become exceedingly scarce.”



*A facto ad jus non datur consequentia.* Lat. Law Maxim.—“The inference from the fact to the law is not allowed.”—A general law is not to be trammelled by a specific or particular precedent.

*Affavit Deus et dissipantur.* Lat.—“The breath of God has issued, and they are dispersed.”—This was the inscription of the medal struck in the reign of Queen Elizabeth, on the dispersion and destruction of the vaunted Spanish armada. It is now sometimes quoted to mark what is held to be a signal interference of Providence in discomfiting the views of an enemy.

*A fortiori.* Lat.—“With stronger reason.”—A dose of poison sufficiently powerful to kill a man, would, *a fortiori*, destroy an infant. If cruel to his friends, *a fortiori*, will he be cruel to his foes.

*Age quod agis.* Lat.—“Do what you are doing.” Mind your own business. They say in Italian, *Offelliere fai tuo mestiere*; i. e. Baker, keep to your trade. \*

*Agnosco veteris vestigia flammæ.* Lat. VIRGIL.—“I recognize some traces of my former flame.”—I feel that my passion is not wholly extinguished.

*A grands frais.* Fr. Phrase.—“At great expense.”—Sumptuously.

*Aide-toi, le Ciel t' aidera.* Fr. FONTAINE.—“Help yourself, and Heaven will help you.”—Depend rather on your exertions than your prayers. The allusion is to the waggoner in Æsop, who, when his waggon was overturned in a ditch, prayed stoutly for the aid of Hercules.

*Ajustez vos flûtes.* Fr.—“Make your flutes agree.”—Settle your differences by yourselves.

*A la bonne heure.* Fr.—“At a good hour.”—Well and good. This will do. I consent. With this I have no fault to find.

*A la mode.* Fr.—“According to the fashion.”

*Aleator, quantum in arte melior, tanto est nequior.*

"The gambler is more wicked, as he is a greater proficient in his art."—His demerits keep pace with his acquirements.

*A l'envi.* Fr.—"Emulously." \*

*A l'extinction de la chandelle.* Fr.—"To the extinguishing of the candle."—Even to the extremity. It is also used to denote a sale by "inch of candle."

*A l'extrémité.* Fr.—"At the point of death."—Some times used metaphorically; his credit is *à l'extrémité*. When every resource fails a man he is said to be *à l'extrémité*. \*

*Alis volat propriis.* Lat.—"The bird flies on his own wings."—He needs no assistance.\*—Motto of the E. of THANET.

*Alia tentanda via est.* VIRO.—"Another way must be tried."—We must change our plan. We must diversify our means to attain our end.

*Alias.* Lat.—"Otherwise."—As Robinson *alias* Robson. An *alias* is also a name given to a second writ issuing from the courts of Westminster, after a first writ has been sued out without any effect.

*Alibi.* Lat.—"Elsewhere."—Law term for a defence where the culprit aims to prove his absence at the time and from the place where the crime was committed.

*Aliena negotia curo, excussus propriis.* HOR.—"I attend to other men's business, having lost my own."—The quotation is used to mark an idle obtruder.

*Aliena nobis, nostra plus aliis placent.* PCB, SYRUS.—"The things which belong to others please us more, and that which is ours is more pleasing to others."—This maxim is applicable in many cases, perhaps in none more than in the article of wives.

*Alienâ optimum frui insaniâ.* Lat.—"It is the best way to profit by the folly of another."—It is true practical wisdom to make the faults of others serve as so

many beacons to warn us from the rocks and shoals on which they have been wrecked.

*Alieni appetens, sui profusus.* SALLUST.—“ Coveting the property of others, and lavish of his own.”—This, which was the historian’s description of *Catiline*, has since been justly applied to other political adventurers.

——— *Alieno in loco*

*Haud stabile regnum est.* SENECA.—“ The sovereignty which is held over strange or remote territories is precarious.”

*A l'impossible nul est tenu.* FR.—“ No man is bound to perform an impossibility.”

*A l'improviste.* FR.—“ Unawares.”—At an opportunity not foreseen.

*Aliquando bonus dormitat Homerus.* HOR.—“ Sometimes even good Homer nods.”—The greatest genius has its weaknesses, and its failures.

*Aliquis malo sit usus ab illo.*—“ Let us derive some use or benefit from that evil.”—There are some mischiefs which have a tendency not only to rectify themselves, but to produce an opposite result.

*Aliquis non debet esse iudex in propria causa.* LAT. LAW MAXIM.—“ No man should be a judge in his own cause.”—A lord of a manor, though he may have cognizance of all kinds of pleas, cannot hold plea where he is himself a party.

*Alitur vitium, vivitque legendo.* VIRGIL.—“ Vice thrives and lives by concealment.”

*Alium silere quod valeas, primus sile.* SENECA.—“ To make another person hold his tongue, be you first silent.”—Do not aggravate an idle dispute by fruitless perseverance.

ἄλλων ἰατρος, αὐτος ἐλκῆσι βρῦων. PLUTARCH.

*Allone iatros, autos elkēsi brūon.*—“ The physician of others, whilst he himself teems with ulcers.”—A man who pretends to cure others’ faults, whilst

he has abundance of his own. The mote in his brother's eye, the beam in his own.

*Alma mater.* Lat.—“A benign mother.”—A name given by students to the university in which they were educated. And more generally to nature, and to the earth which produces all things.

*Al molino, ed alla sposa,*  
*Sempre manca qualche cosa.* Prov. Ital.—“A mill and a bride are always in want of something;” the former from the complexity of its machinery, and the latter from the influences of her caprice.

*Alta sedent civilis vulnera dextræ.* LUCAN.—“The wounds of civil war are deeply felt.”—Its evils are more severe and immediate, than any which can follow from hostilities with a foreign enemy.

——— *Alterius sic*  
*Altera poscit opem res et conjurat amicè.* HORACE.  
—“Thus one thing demands the aid of the other, and both unite in friendly assistance.”—This is applied by the poet to the alliance which should exist between study and genius. It is sometimes used, however, to describe combinations of a different nature.

*Alter remus aquas, alter mihi radat arenas.* PROPERTIUS.—“Let me strike the water with one oar, and with the other scrape the sands.”—Let me never hazard my safety by getting out of my depth.

*Alter rixatur de lanâ sæpe caprinâ,*  
*Propugnat nugis armatus.* HORACE.—“Another frequently disputes about goat's wool, and rises in arms for trifles.”—The application is to those who are always contending for objects of no moment.  
He strives for trifles, and for toys contends,  
And then in earnest, what he says, defends.

*Alter alterius auxilio eget.* SALLUST.—“The one stands in need of the assistance of the other.”—Neither of the two matters in question could stand without a reciprocal support.

*Altri tempi, altre cure.* Ital. *Autres temps, autres soins.* Fr.—“Other times, other cares.”—“The worldly cares of the day are superseded by those of the morrow.” Every day has its own troubles.

*Amabilis insania,—mentis gratissimus error.* HOR.—“A delightful insanity,—a most pleasing error of the mind.”—The poet puts the latter words into the mouth of a person, who, being cured of madness, laments that he has lost the grateful reveries which occurred in his delirium.

*Amantium iræ amoris redintegratio est.* TERENCE.—“The falling out of lovers is the renewal of love.”—The disputes of lovers generally end in a warm reconciliation.

*A ma puissance.* Fr.—“To my power.”—Motto of the E. of STAMFORD.

*Amare et sapere vix Deo conceditur.* LABERIUS.—“To love and to be wise is scarcely granted to the highest.”—Love and prudence are absolutely incompatible.

*Ambiguas in vulgum spargere voces.* Lat. VIAC.—“To scatter doubtful rumours amongst the vulgar.”—To endeavour to mislead the people by ambiguous intimations.

*Ambiguum pactum contra venditorem interpretandum est.* Lat. Law Maxim.—“An ambiguous deed or contract is to be expounded against the seller or grantor.”—Thus, if a man has a warren in his lands, and grants the same land for life, without mentioning the warren, the grantee will have it with the land.

*Ame damnée.*—“A condemned soul.”—A tool, a drudge, one who will do any dirty work for another man, of whom he is said to be the *âme damnée*. This expression is not improbably derived from the familiar spirit, *dæmon*, or *âme damnée*, that a wizard is supposed to have at his command.\*

*Ame de bouc.* Fr. "A soul of mud,"—A debased creature.

*A mensâ et thoro.* Lat. "From bed and board." A law expression applied to a separation between husband and wife.

*A merveille.* Fr.—"To a wonder."—Surprisingly well. He executed his part *à merveille*.

*Amicitia semper prodest, amor et nocet.* LABERIUS.—"Friendship is always profitable; love is sometimes injurious, sometimes profitable."

*Amici vitium nî feras, prodis tuum.* PUB. SYRUS.—"Unless you bear with the faults of a friend, you betray your own."—If you do not make allowances, you disclose your own want of temper or of friendship.

*Amicum ita habeas, posse ut fieri hunc inimicum scias.* LABERIUS.—"Be on such terms with your friend as if you knew that he may one day become your enemy."

*Amicum perdere est damnorum maximum.* PUB. SYRUS.—"To lose a friend is the greatest of all losses."

*Amicus certus in re incertâ cernitur.* ENNIUS.—"A sure friend is tried in a doubtful manner." It is only in situations of danger that we can prove the sincerity of friendship.

*Amicus curiæ.* Lat.—"A friend to the court."—This appellation is given in courts of law to the person who gives his advice or opinion, when not immediately concerned in the cause.

*Amicus humani generis.* Lat.—"The friend of the human race."—The highest title which man can obtain, and which FRANKLINS and HOWARDS are found to claim.

*Amicus Plato, amicus Socrates, sed magis amica veritas.* Lat.—"Plato is my friend, Socrates is my friend, but Truth is more my friend."—By this quotation the speaker or writer intimates that he is not with-

out his personal feelings and attachments, but that nothing can make him swerve from the sacred interests of truth.

*Amicus usque ad aras.* Lat.—“A friend even to the altar.”—Altar here is taken in the sense of sacrifice. One who will sustain his friendship even to the extremity.

*Amittimus iisdem modis quibus acquirimus.* Jus. Antiq.—“We gain and lose by the same means.” \*

*Amittit meritò proprium, qui alienum appetit.* PHÆDRUS.—“He deservedly loses his own property, who covets that of another.”—It is not without reason that few are displeased to see the greedy man fall into the trap which he has laid for the ruin of another.

*Amor patriæ.* Lat.—“The love of our country.”—The affection which the native of every climate bears to the soil which has given him birth.

*Amor tutti eguaglia.* Ital.—“Love levels all distinctions.” \*

*Amoto quæramus seria ludo.* HORACE.—“Setting rail-lery aside, let us attend to serious matters.”—Joking apart.

Let us now

With graver air our serious theme pursue,  
And yet preserve our moral full in view. FRANCIS,

*Amour, amour quand tu nous tiens,*

*On peut bien dire adieu prudence.* Fr.

LA FONTAINE.

“O Love, when thou hast hold of us, we may well say, Good bye, Prudence.” \*

—————*Amphora cœpit*

*Instituti; currente rotâ cur urceus exit?* HOR.—“A large jar was begun to be formed; why, as the wheel goes round, does it turn out to be an insignificant pitcher?”—The metaphor is taken from the potter’s wheel. The quotation is applied to those,

who, having promised a magnificent work, produce in the end something inadequate, and perhaps contemptible.

When you begin with so much pomp and show,  
Why is the end so little and so low?

See *Parturient montes*, &c.

*Ampliat ætatis spatium sibi vir bonus. Hoc est Vivere bis, vitâ posse priore frui.* Lat. MARTIAL.—“A good man enlarges the term of his own existence. It is living twice, to be enabled to enjoy his former life.”—He lives the preceding years over again in pleasing recollection.

*Ἀνάγκη οὐδὲ θεοὶ μάχονται. Ananchè oude Theoi machontai.* Gr. Prov.—“The Gods themselves do not fight against Necessity.”—They know that their force is irresistible.

*A nemico che fugge fa un ponte d'oro.* Ital.—“Make a bridge of gold for a retreating enemy.”—It is dangerous to reduce the enemy to despair by cutting off his retreat. \*

*Anglicè.* Lat.—“In English.”—According to the English fashion.

*Anguillam caudâ tenes.* Lat. Prov.—“You hold an eel by the tail.”—You are engaged with an active and slippery opponent.

*Anguis in herbâ latet.* Lat.—“The snake is concealed in the grass.”—A lurking danger, or one not actually foreseen.

*Animal implume, bipes.* Lat.—“An animal without feathers, and walking on two legs.”—This is PLATO's imperfect definition of a man, which was so successfully ridiculed by DIOGENES, who brought a *plucked cock* into the school, and scornfully asked, “if that was PLATO's man?”

*Animi cultus quasi quidam humanitatis cibus.* CICERO.—“Cultivation is as necessary to the mind, as food is to the body.”



*Animo et fide.* Lat.—“By courage and faith.”—Motto of the E. of GUILDFORD.

*Animo non astutiâ.* Lat.—“By courage, not by craft.”—Motto of the D. of GORDON, as E. of NORWICH.

—————*Animoque supersunt*

*Jam prope post animam.*

SIDON APOLL.—

“Their spirit seems even to survive their breath.”

—This figure of the poet is scarcely transferable into another language. The intimation is, that though their bodies were deprived of life, their attitudes still bespoke atonement and revenge.

*Animum picturâ pascit inani.* VIRGIL.—“He fills his mind with a vain or idle picture.”—He dwells with eagerness upon the painted semblance. This is sometimes applied in ridicule to *dilettanti*, or picture-fanciers.

—————*Animum qui nisi paret*

*Imperat.*

HORACE.—

“Govern your mind, which, unless it obeys, will command.”—Study to acquire that self-control which will prevent your being hurried away by the force of your passions.

*Animus furandi.* Law Lat.—“The intention of stealing.”—He took the goods *animo furandi*—with a felonious design.

*Animus non deficit æquus.* Lat.—“An equal mind is never hurtful.”—Motto of L. GWYDIR.

—————*Animus quod perdidit optat,*

*Atque in præteritâ se totus imagine versat.*

PETRON. ARBITER.—

“The mind still wishes for what it has missed, and loses itself in the retrospective contemplation.”—Most men have occasion to look back with regret on their lost opportunities.

*Animus tamen idem.* Lat.—“My mind is still the same.”—Motto of L. TYRAWLEY.

*An nescis longas regibus esse manus?* OVID.—“Do  
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you not know that kings have long hands?"—"It were to be wished," says Swift, "that they had as long ears."

*Anno Domini.* Lat.—"In the year of our Lord."

*Annus inceptus habetur pro completo.* Lat.—"A year begun we reckon as completed." \*

*Annus mirabilis.* Lat.—"The wonderful year."—The year of wonders.

*An præter esse reale actualis essentialis sit aliud esse necessarium, quo res actualiter existat?*

MARTINUS SCRIBLERUS.

"Whether, besides the *real being* of *actual being*, there be any other *being* necessary to cause a thing to *be*?"—A question humorously put to ridicule the absurdity of metaphysics run mad.

*An quisquam est alius liber, nisi ducere vitam*

*Cui licet, ut voluit?*

PERSIUS.—

"Is there any man free, he excepted, who has the power of passing his life in what manner he pleases?"—It is the very essence of freedom, that each man shall do whatever he likes without injury to another.

*Ante tubam trepidat.* Lat.—"He trembles before the trumpet or charge is sounded."—His fears anticipate the danger.

*Antiquâ homo virtute ac fide.* TERENCE.—"A man of ancient virtue and fidelity."—Of that honesty and good faith which are represented in all ages, as belonging solely to the elder times.

*Antiquam obtinens.* Lat.—"Possessing antiquity."—Motto of L. BAGOT.

*A l'outrance.* Fr.—"To the utmost."—Usually applied to the desperate struggle of two antagonists, each determined to die rather than yield. Judicial combats were not unfrequently combats *à l'outrance*. \*

*A pas de géant.* Fr.—"With a giant's stride."—This

is a phrase of exaggeration not uncommon with our continental neighbours.

*A peindre.* Fr.—“To be painted.”—Fit model for a painter. It is often said of a man or woman remarkable for the beauty of their proportions, that they are *suits à peindre*. \*

*Apertè mala cum est mulier, tum demum est bona.* Lat. Prov.—“When a woman is openly bad, she then is at the best.”—Her impudence is preferable to her hypocrisy.

*Aperto vivere voto.* PERSIUS.—“To live with every wish expressed.”—This half line, denoting the value of a certain frankness of demeanour, has been adopted as their motto by the Earls of AYLESFORD.

*A posteriori.* Lat.—“From the latter.” *Vide à priori*.

*Apparent rari nantes in gurgite vasto.* VIRGIL.—“They appear thinly scattered and swimming in the vast deep.”—This phrase originally used to describe the mariners surviving a shipwreck, is now critically applied to a work where the few thoughts of value are nearly overwhelmed in a mass of baser matter.

*Appetitus rationi parent.* Lat.—“Let the appetite or desire be obedient to reason.”—Motto of E. FITZWILLIAM.

*Appui.* Fr. Milit. term.—“The point to lean on.”—The support, the strength, the defence.

*A priori. A posteriori.* Lat.—“From the former—from the latter.”—Phrases which are used in logical argument, to denote a reference to its different modes. The schoolmen distinguished them into the *propter quod*, wherein an effect is proved from the next cause, as when it is proved that the moon is eclipsed, because the earth is then between the sun and the moon. The second is the *quia*, wherein the cause is proved from a remote effect, as that plants do not breathe because they are not animals;

or that there is a God from the works of the creation. The former argument is called demonstration *à priori*, the latter demonstration *à posteriori*.

*A propos de bottes.* Fr.—“Talking of boots.”—Unexpectedly, without any assignable reason. In the comedy of *Le Distract*, The Absent Man, by Regnard, the principal character comes on the stage with only one boot on. His valet, after some observations relating to it, passes to another subject. The ludicrous transition of which he makes use is, *A propos des bottes*, since which the expression is become proverbial. \*

*A propos.* Fr.—“To the purpose; seasonably.”—It has struck me *à propos*.

*Aqua fortis.* Lat.—“Strong water.”—*Aqua regia.*—“Royal water.”—Two chemical preparations well known for their solution of metals. The latter is so called because it will dissolve gold, which has been termed a royal metal.

*A quatre épingles.* Fr.—“With four pins.”—It is said of a man who is dressed with affected elegance, that he is *à quatre épingles*, or *tiré à quatre épingles*, the corresponding English expression to which is, *shaken out of a band box*.

*A quia.* Fr. Lat.—This expression is not susceptible of a literal translation. When disputations were held in Latin, he who had the worst of the argument, often repeated the word *quia* . . . *quia* (Fr. *parceque* . . . *parceque*) because . . . because; without being able to find the complement necessary to upset his opponent's objections. Hence the French say of a man who is worsted in argumentative dispute, that he is *à quia* or *mis à quia*, reduced to *quia*. \*

*Aquila non capit muscas.*—“The eagle does not catch flies.”—Casti, an Italian poet, pensioned by the Empress Catharine of Russia, having been obliged to fly from her court, on account of having written a scurrilous poem (*Poema Tartaro*), in which he made severe animadversions on the Czarina and

her favourites, took refuge in the court of Joseph II. Emperor of Austria. This monarch having asked him, "Whether he was not afraid of being punished there, as well as in Russia, for having insulted his high friend and ally?" the bard readily replied, *Aquila non capit muscas.* \*

*A raconter ses maux souvent on les soulage.* Fr.—"We often find a comfort in relating our misfortunes." \*

*Aranearum telas texere.* Lat.—"To weave a spider's web."—Metaphorically taken—to maintain a sophistical argument.

*Arbiter elegantiarum.* Lat.—"The arbitrator of the elegancies."—The person whose judgment decides on all matters of taste and form. It is generally applied to a master of the ceremonies.

*Arbore dejecta quivis ligna colligit.* Lat.—"When the tree is thrown down, any person may gather the wood."—It is in the power of the meanest to triumph over fallen greatness.

———*Arcades ambo,*

*Et cantare pares, et respondere parati.*

VIRGIL.—

"Both Arcadians, and both equally skilled in the opening song and in the response."—The poet speaks of two contending shepherds. The quotation is applied however to disputants of another description, either to intimate that they are closely matched; or that they are playing, as the phrase is, into each other's hands.

*Arcani imperii.* Lat.—"State secrets."—The mysteries of government.

*Arcanum.* Lat.—"A secret."—The grand *arcanum*—the philosopher's stone.

*Arcanum demens detegit ebrietas.* VIRGIL.—"Mad drunkenness discloses every secret."—All reserve is laid aside in moments of intoxication.

*Arcanum neque tu scrutaberis ullius unquam;*

*Commissumque teges et vino tortus et ira.* HOR.—

“Never enquire into another man’s secret; but conceal that which is entrusted to you, though tortured both by wine and passion to reveal it.”

*Ἀρχὴ ἥμισυ παντός.* *Arche hemisu pantos.* HESIOD.—

“The beginning is the half of the whole;” of the tendency of this ancient saying, the best illustration is to be found in our own saying, “What is well begun is half done.”

*Arcum intensio frangit, animum remissio.* PUB. SYRUS.

—“Straining breaks the bow, and relaxation the mind.”—Our proverb has it, that the bow which is always bent must break. This maxim properly adds, that the mind will in time lose its powers, unless they are called into due activity.

*Ardentia verba.* Lat.—“Glowing words.”—Expressions of uncommon force and energy.—One of our poets has carried the idea still farther. He speaks of “Thoughts that glow, and words that burn.”

*A rez de chaussée.* Fr.—“Even with the ground.”

*Argent comptant.* Fr.—“Ready money.”—For immediate payment.

*Argilla quidvis imitaberis udū.* HORACE.—“You will easily model any thing from the moist clay”—This is one of the numerous apophthegms which insist on the advantage of early impressions.

*Argumentum ad hominem.* Lat.—“An argument to the man.”—An argument which derives its strength from its personal application. An argument well and conveniently applied to the person.

*Argumentum ad ignorantiam.* Lat.—An argument founded on the ignorance of facts or circumstances, shewn by your adversary.

*Argumentum ad iudicium.* Lat.—“An argument to the judgment.”—An appeal made, according to LOCKE, to proofs drawn from any of the foundations of knowledge.

*Argumentum ad verecundiam.* Lat.—“An argument

to modesty."—An appeal made to the decency of your opponent.

*Argumentum baculinum.* Lat.—"The argument of the staff."—Club law. Conviction *per force*.

*Ἀριστον μέτρον.* *Ariston metron.*—"A mean is best in every thing."—This was the saying of CLEOBULUS, one of the seven wise men of Greece. On most occasions in common life, it is most prudent to steer a middle course.

*Arma tenenti omnia dat, qui justa negat.* LUCAN.—"He grants every thing, who denies what is just, to those who have arms in their hands."—A successful combatant will not be content with his naked right, but will insist on something more.

*Arrectis auribus.* Lat.—"With stretched ears."—All attention. \*

*Ars est celare artem.* Lat.—"The art is to conceal the art."—In every practical science, as in painting or acting for instance, the great effort of the artist is, to conceal from the spectator the means by which the effect is produced.

*Ars est sine arte, cujus principium est mentiri, medium laborare, et finis mendicare.* Lat.—This is a most happy definition of the business of alchemy, or the vain search after the philosopher's stone.—"It is an art without art, which has its beginning in falsehood, its middle in toil, and its end in poverty."

*Artes honorabit.* Lat.—"He will honor the arts."—Motto of the Ir. B. COLERAINE.

*A solis ortu ad occasum.* Lat.—"From the rising to the setting of the sun." \*

*Asperæ facetiæ, ubi nimis ex vero trahere, acrem sui memoriam relinquunt.* TACITUS.—"A bitter jest, when the satire comes too near the truth, leaves a sharp sting behind it."—This experiment is always dangerous, but particularly when the shaft is levelled against high authorities.

*Asperius nihil est humili cum surgit in altum.* CLAU-  
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DIAN.—“ Nothing is more harsh than a low man raised to a certain height.”—This is sufficiently illustrated by our homely phrase, “ set a beggar on horseback,” &c.

*Aspettare e non venire,*

*Stare in letto e non dormire,*

*Ben servire e non gradire,*

*Son tre cose da morire.*

Ital. Prov.—

“ To expect one who does not come—to lie in bed and not to sleep—to serve and not to be advanced, are three things enough to kill a man.”\*

———— *Aspirat primo fortuna labori.* VIRG.—“ Fortune favours the beginning of our undertaking.”—It is a motive for continuing our exertions that we have succeeded at the outset.

*Assumpsit.*—Law term.—“ He assumed—he took upon him to pay.”—An action on a verbal promise.

*Astra castra, numen lumen.* Lat.—“ The stars are my camp, the Deity is my light.”—This quibble, for such it is in the original, is taken as the motto of the E. of BALCARNAS.

*Astra regunt homines, sed regit astra Deus.* Lat.—“ The stars govern men, but God governs the stars.”—This formed at one time a proper answer to the self-named professors of judicial astrology.

*A titons.* Fr.—“ Groping.”—Often used, metaphorically speaking, of a man who studies without method, or who is guided by chance, in the management of his affairs. \*

*A tort et à travers.* Fr.—“ At wrong and across.”—At random.

*At pulchrum est digito monstrari et dicier hic est.* PER-SIUS.—“ It is pleasing to be pointed at with the finger, and to have it said, There goes the man.”—In our several pursuits we are all actuated by a wish for notoriety.



*At spes non fracta.* Lat.—“But hope is not broken.”  
Motto of the Sc. E. of HOPETOUN.

*Au bon droit.* Fr.—“To the just right.”—Motto of the E. of EOREMONT.

*Au bout de son latin.* Fr.—“At the end of his latin.”  
—Metaphorically used in speaking of a man who is run aground on a subject concerning which he pretends to possess much information. No doubt derived from the puzzling situation of an ignorant student undergoing an examination in latin, and who has learnt a few answers by rote : but these being exhausted he is literally *Au bout de son latin*.\*

*Au bout du compte.* Fr.—“At the end of the account.”—After all.

*Auctor pretiosa facit.* Lat.—“The giver makes the gift more precious.”—Motto of the E. of BUCKINGHAMSHIRE.

*Aucun chemin de fleurs ne conduit à la gloire.* La FONTAINE.—“The path that leads to glory, is never strewed with flowers.”\*

*Audaces fortuna juvat timidusque repellit.* Lat.—“Fortune assists the bold, and repels the coward.”  
Intrepidity will often succeed under circumstances, where timidity may produce a failure.

*Audacter et sincerè.* Lat.—“Boldly and sincerely.”  
—Motto of the Earls of POWIS and CLARE.

——— *Audax omnia perpeti*  
*Gens humana ruit per vetitum et nefas.*

HORACE.

—“Daring to every extent of guilt, the human race rushes to perpetrate every thing that is wicked and forbidden.”—This often forms a motto to some discourse or *tirade* against the wickedness of the age.

*Aude aliquid brevibus Gyaris et carcere dignum,*

*Si vis esse aliquis—Probitas laudatur et alget.*

JUVENAL.—

“Dare to do something worthy of transportation and imprisonment, if you mean to be of consequence. Virtue is praised but starves.”—This is applied to the success of intrepid villainy, whilst virtue finds only a cold approbation.

*Audendo magnus tegitur timor.* LUCAN.—“Fear is often concealed by a show of daring.”—The coward blusters to disguise his terrors.

*Au desespoir.* Fr.—“In despair.”—When by the rules of etiquette an Englishman is *sorry*, &c. a Frenchman is *au desespoir*. \*

*Audi alteram partem.* Lat. Prov.—“Hear the other party.”—Listen to what is said on both sides, and then judge impartially.

*Audire est operæ pretium.* HORACE.—“It is worth your while to hear.”—What I am about to disclose is worthy of your attention.

*Auditâ querelâ.* Law Phrase.—“The complaint being heard.”—A writ which lies where a person has any thing to plead, without having a day in court to make his plea.

*Auditque vocatus Apollo.* VIRGIL.—“And Apollo hears when called upon.”—When the God of Poesy has not been fruitlessly invoked.

*A fonds* Fr.—“To the bottom.”—I know the man *à fonds*.—I understand his character thoroughly.

*Aula Regis.* Lat.—“The King’s Court.”—A Court which accompanied the King wherever he travelled. This was the original of the present Court of King’s Bench.

*Au pis aller.* Fr.—“At the worst.”—Let the worst come to the worst.

*Au plaisir fort de Dieu.* Fr.—“At the strong disposal of God.”—Motto of E. EDGEUMBE.

*Aura popularis.* Lat.—“The popular breeze.”—The

gale of favour. He has caught the *aura popularis*—he has the multitude on his side.

*Aurea mediocritas.* Lat.—“The golden mean”—happy intermediate state between pomp and poverty.

*Auream quisquis mediocritatem  
Diligit, tutus caret obsoleti  
Sordibus tecti, caret invidendâ  
Sobrius aulâ.*

HORACE.—

“Whoever is fond of the golden medium is serene, and exempted equally from the filth of an old mansion, and from the cares of a splendid court.”—The greatest share of human happiness is placed in the condition of mediocrity.

*Auribus teneo lupum.* TERENCE.—“I hold a wolf by the ears.”—I know not how to quit or retain my hold with safety.—This is similar to our English phrase of “catching a Tartar.”—The latter is supposed to arise from a trooper meeting a Tartar in the woods, and exclaiming that he had caught one. To the exclamation of his companions, “Bring him along with you,”—the reply was, I can’t—Then come yourself,—“He won’t let me.” The meaning of each is to represent a man grappling with such a difficulty, that he knows not how to advance or to recede.

*Auri sacra fames.* VIRGIL.—“The accursed thirst of gold.”—See the phrase at length, *Quid non mortalia pectora, &c.*

*Auro pulsa fides, auro venalia jura,  
Aurum lex sequitur, mox sine lege pudor.*

PROP.—

“By gold all good faith has been banished; by gold our rights are abused; the law itself follows gold, and soon there will be an end of every modest restraint.”—The spirit of venality appears to have loosened all the bonds of society.

*Aurum è stercore.* Lat.—“Gold from dung.”—Valuable knowledge extracted from literary rubbish.

*Aurum omnes victâ jam pietate colunt.* PROP.—“All men now worship gold, all other reverence being done away.”—The age is become so venal, that nothing is respected but wealth and its possessors.

*Aurum potabile.* Lat.—“Liquid or drinkable gold.”—Some quacks in ancient times pretended that they could form, by a solution of this metal, a panacea, or a medicine which should cure all diseases. The phrase is now applied to draughts of a different kind, such as are generally prescribed by orthodox ministers for the cure of political heresies.

*Auspicium melioris ævi.* Lat.—“A pledge of better times.”—Motto of the D. of St. ALBAN’S.

*Aussitôt dit aussitôt fait.* Fr. Pro.—“No sooner said than done.

*Aut amat, aut odit mulier; nil est tertium.* SYRUS.—“A woman either loves or hates: there is no medium.”—Her passions are ever in extremes.

*Autant en emporte le vent.* Fr.—“So much the wind carries away.”—This is all idle talk.

*Aut Cæsar, aut nullus.* Lat.—“He will be CÆSAR or nobody.”—He will either reach the first station or not exist.

*Aut insanit homo, aut versus facit.* HORACE.—“The man is either mad, or he is making verses.”—Either the man has lost his reason, or he has been bitten by a frantic poetaster.

*Aut nunquam tentes aut perfice.* Lat.—“Either never attempt, or accomplish.”—Motto of the D. of DORSET and V. SACKVILLE.

*Auto da fé.* Sp.—“An act of faith.”—The name given in Spain and Portugal to the burning of Jews and heretics for the love of God!

*Autrefois acquit.* Fr.—“Formerly acquitted.”—A plea by which the culprit states that he has been tried for the same offence, and found *not guilty*.

*Autumnus—Libitinæ quæstus acerbæ.* HOR.—“The autumn is the harvest of greedy death.”—It has always been considered as the most unhealthy season.

*Aut vincere aut mori.* Lat.—“Death or victory.”—Motto of the D. of KENT.

*Auxilia humilia firma consensus facit.* LABERIUS:—“Union gives firmness and solidity to the humblest aids.”—Small states, when they coalesce with unanimity, are strong in their means. The most powerful coalitions will on the contrary moulder away from disunion.

*Avalanche.* Fr.—The large and increasing ball of snow, which frequently rolls destruction down the sides of the Alps, and other high mountains.

*Avaler des couleuvres.* Fr.—“To swallow snakes.”—He who is obliged to put up with insults is said to *avalier des couleuvres*. We say much in the same sense a toad-eater.

*Avec de la vertu, de la capacité, & une bonne conduite l'on peut être insupportable; les manières que l'on néglige comme de petites choses sont souvent ce qui fait que les hommes décident de vous en bien ou en mal.* LA BRUYERE.—“With virtue, capacity, and good conduct a man may yet be insupportable: certain modes of behaviour which are often neglected as beneath notice, are what frequently make the world judge well or ill of you.”

*A verbis legis non est recedendum.* Lat. Law Maxim.—“There is no departing from the words of the law.”—The Judges are not to make any interpretation contrary to the express words of the statute.

*Aviendo pregonado vino, venden vinagre.* Sp. Prov.—“After having cried up their wine, they sell

us vinegar.”—This proverb is strongly applicable to those who, having pre-excited attention, are the more ridiculous from their falling off in performance.

*A vinculo matrimonii.* Lat.—“ From the chain or tie of marriage.”

*Avi numerantur avorum.* Lat.—“ I follow a long train of ancestors.”—Motto of L. GRANTLEY.

*Avise la fin.* Fr.—“ Consider the end.”—Motto of the Sc. E. of CASSILIS.

*Avito virescit honore.* Lat.—“ He flourishes with hereditary honors.”—With honors transmitted from his ancestry. The Motto of the M. of BUTE.

*Aymez loyauté.* Fr.—“ Love loyalty.”—The Motto of the M. of WINCHESTER.

B.

*Bailler aux corneilles.* Fr.—“ To be gaping at the crows.”—Generally applied to a man who stands idly staring, instead of directing his attention to the proper object. \*

*Basis virtutum constantia.* Lat.—“ Steadiness is the foundation of all virtues.”—Motto of V. HEREFORD.

*Bastardus nullius est filius, aut filius populi.* Lat. Law Maxim.—“ A bastard is the son of no man, or the son of the people.”—A bastard being born out of marriage, his father is not known by the law. He is therefore, in law, no man’s issue, it being regarded as uncertain from whom he is descended.

*Battre le pavé.* Fr.—“ To tread the pavement.”—An idle bachelor who without any settled residence runs the streets in quest of pleasure, or of a dinner, is said to *battre le pavé*. \*

*Beati monoculi in regione cæcorum.* Lat.—“ Happy one eyed in the country of blinds.”—An advan-

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tage that perhaps has more extension in the metaphorical than in the material sense. \*

*Beau monde.* Fr.—“The gay world.”—The world of fashion.

*Beaux esprits.* Fr.—“Gay spirits.”—Men of wit.

*Bella femmina che ride vuol dir borsa che piange.* Ital. Prov.—“The smiles of a pretty woman are the tears of the purse.”—The latter must be drained to ensure the continuance of the former.

*Bella ! horrida bella !* Lat.—“Wars ! horrid wars !”  
—Motto of the Ir. Baron LISLE.

*Bella matronis detestata.* HORACE.—“Wars detested by matrons”—by orphans, widows, &c.—by all but ambitious ministers, commissaries, contractors, *et id genus omne.*

*Bella nullos habitura triumphos.* LUCAN.—“Wars, in which there can be no real triumph.”—Applied by the poet to the civil wars of Rome, where victory over fellow-citizens was a cause for sorrow rather than triumph.

*Bellum internecinum.* Lat.—“A war of mutual destruction.”—A war to be continued until one or other of the contending parties be ruined or exterminated.

*Bellum nec timendum, nec provocandum.* PLINY.—“War is neither to be timidly shunned, nor unjustly to be provoked.”

*Beneficia dare qui nescit, injustè petit.* Lat. Prov.—“He who knows not how to confer a kindness, has not the right to ask any for himself.”

*Beneficia usque eo læta sunt dum videntur exsolvi posse ; ubi multum antecenère, pro gratiâ odium redditur.* TACITUS.—“Benefits are so far acceptable, as the receiver thinks he may make an adequate return ; but, when they exceed that point, hatred is returned instead of thanks.”—A man hates to be indebted for a favour which he knows he cannot repay.

*Beneficium accipere libertatem vendere est.* LABERIUS.

—"To receive a benefit is to sell your liberty."—

This is a phrase very often used; it is however but partially and circumstantially just. The sense of obligation is however not rarely a painful tie upon the feeling mind.

*Beneficium invito non datur.* LAT. JUS. ANT.—"No benefit can be conferred on him who will not accept it."\*

—*Bene nummatum decorat Suadela Venusque.* HOR.—

—"The Goddess of Beauty and Persuasion favour the suit of the rich man."

"The Goddess of Persuasion forms his train,  
And Venus decks the well be-money'd swain."

FRANCIS.

*Bene si amico feceris, ne pigeat fecisse,*

*Ut potiùs pudeat si non feceris.*

PLAUTUS.

—"If you have acted kindly to your friend, do not regret that you have done so, as you should rather be ashamed of having acted otherwise."

*Benigno numine.* LAT.—"By the favour of Providence."—This is the motto of the founder of the house of CHATHAM.

*Benignus etiam dandi causam cogitat.* LAT. PROV.—

"Even the benevolent man reflects on the cause of giving."—There is but little merit in inconsiderate bounty.

*Bien vienes, si rienes solo.* SP. PROV.—"Thou comest well if thou comest alone."—Spoken of a misfortune.

*Bis dat, qui cita dat.* LAT. PROV.—"He gives twice who gives soon."—A promptitude in giving heightens a favour which may be depreciated by delay.

*Bis est gratum quod opus est, si ultro offeras.* LAT. PROV.—"That which is necessary is doubly grateful, if you offer it of your own accord."—Spontaneous bounty is ever most acceptable.



*Bisogna amar l'amico con i suoi difetti.* Ital.—“We must like our friend with his failings.”—We must excuse the failings of others, if we wish our own to be forgiven.—He who pretends to find a friend without faults will never have any.\*

*Bis peccare in bello non licet.* Lat. Prov.—“It is not permitted to err twice in war.”—In hostile operations, an error is to be prevented by as much caution, as if it were irretrievable.

*Bis vincit qui se vincit in victoria.* SYRUS.—“He conquers twice who conquers himself in victory.”—He conquers his enemy by his valour, and subdues himself by his moderation.

*Blanc-bec.* Fr.—“A raw inexperienced youth.”

*Boeotum in crasso jurares aëre natum.* HORACE.—“You would swear that he was born in the thick air of the Boeotians.”—The people of the Greek province of Boeotia were proverbially remarkable for their stupidity.

*Bonâ fide.* Lat.—“In good faith.”—Actually, in reality.

*Bona malis paria non sunt, etiam pari numero; nec lætitia ulla minimo mœrore pensanda.* PLINY.—“The enjoyments of this life are not equal to its evils, even if equal in number. There is at the same time no joy which can be weighed against the smallest degree of grief or pain.”—This is the sentiment of a melancholy man. It must however be generally admitted, that the “compunctious visitings” of human life are such as to outweigh its most valued enjoyments.

*Bonarum rerum consuetudo pessima est.* SYRUS.—“The too constant use even of good things is hurtful.”—We should restrain ourselves so as to use, but not to abuse our enjoyments.

*Bon avocat, mauvais voisin.* Fr. Prov.—“A good lawyer is a bad neighbour.”—One of the popular satires on the professors of law.

*Bon gré, mal gré.* Fr.—“With a good or ill grace.”  
—Whether the party wills it or not, *volens volens*,  
or as we find it in some of the old English drama-  
tists, *will he, nill he*.

*Bon jour, bonne œuvre.* Fr.—“A good day, a good  
work.”—This corresponds with the English pro-  
verb—“The better day, the better deed.”

*Boni pastoris est tondere pecus, non deglubere.* SUX-  
TANIUS.—“It is the part of a good shepherd to  
shear his flock, but not to flay them.”—This is a  
political maxim now grown out of use. The best  
minister at present is the man who can extort the  
most money from, not he who imposes the least  
burthens on, the people.

*Bonis nocet, quisquis pepercerit malis.* SYRUS.—“He  
hurts the good, who spares the bad.”

*Bonis quod bene fit haud perit.* PLAUT.—“The kind-  
ness, which is bestowed on the good, is never  
lost.”

*Bonne bouche.* Fr.—“A nice morsel—a delicate bit.”  
—Something reserved as a gratification.

*Bonne & belle assez.* Fr.—“Good and handsome  
enough.”—The motto of E. FAUCONBERG.

*Bonne renommée vaut mieux que ceinture dorée.* Fr.  
Prov.—“A good name is better than a girdle of  
gold.”—It is preferable to wealth or splendour.

*Bonum est fugienda aspicere in alieno malo.* SYRUS.  
—“It is well for those who can infer from the  
misfortunes of others what are the things which  
they should avoid.”—In this case, without suffer-  
ing adversity, they acquire that prudence which it  
inculcates.

*Bonum magis cavendo quam fruendo cernitur.* Lat.  
Prov.—“That which is good is discerned more  
strongly in its absence than in its enjoyment.”—  
Shakspeare has somewhere translated this maxim  
most admirably.

"That which we have we prize not the worth;  
 "But being lack'd and lost—why then we rate  
 its value."

*Bonum sumum, quo tendimus omnes.* LUCRETIVS.

"That supreme good to which we all aspire."

*Boutez en avant.* Fr.—"Push forward,"—Motto of  
 the Ir. E. of BARRYMORE.

*Brave comme son épée.* Fr.—"As brave as his sword."  
 —Applied to those whose constitutional courage  
 renders them as insensible to danger as the weapon  
 they use.\*

*Brevis esse laboro, obscurus fio.* Lat.—"I labour to be  
 short, and I become obscure." Thus rendered  
 into French by Boileau, "*J'évite d'être long et je  
 deviens obscur.*"—A phrase applied to authors, who,  
 aiming at terseness, leave so much unexplained as  
 to become obscure to their readers.

*Brutum fulmen.* Lat.—"A harmless thunderbolt."—  
 A loud but ineffectual menace. A law which is  
 not respected or obeyed. His discourse was a  
 mere *brutum fulmen*—it was "full of sound and  
 fury, signifying nothing."

## C.

*Cacoëthes.* Gr.—Literally "an evil habit or custom."  
 —It is never quoted alone, but always in combina-  
 tion with some other word, as in the three instances  
 which follow.

*Cacoëthes carpendi.*—"A rage for collecting—also for  
 censuring." \*

*Cacoëthes loquendi.*—"A rage for speaking."—A wish  
 or itching frequently to speak in public.

*Cacoëthes scribendi.*—"An itching for writing."—He  
 has the *Cacoëthes scribendi*. He is an errant scrib-  
 bler,

*Cada uno es hijo de sus obras.* Span.—“Every man is the child of his deeds.”—We judge of a man by his deeds. In French: *A l'œuvre on connaît l'artisan.*\*

*Cadit quæstio.* Lat.—“The question falls or drops to the ground.”—If matters be as stated, *Cadit quæstio*, the point at issue will not admit a further discussion.

*Cæca invidia est, nec quidquam aliud scit quam detrectare virtutes.* LIVY.—“Envy is blind, and she has no other quality but that of detracting from virtue.”

*Cæcus non judicat de colore.* Lat.—“The blind do not judge of colors.”\*

*Calamitosus est animus futuri anxius.* SENECA.—“Dreadful is the state of that mind, which is deeply concerned for the future.”

*Campos ubi Troja fuit.* LUCAN.—“The fields where once stood Troy.”—Equally applicable to the ruins of Palmyra, and other splendid relics of ancient grandeur.\*

*Candida pax homines, trux decet ira feras.* OVID.—“Fair peace becomes men; ferocious anger should belong to beasts.”

*Candidè et constanter.* Lat.—Candidly and constantly.”—Motto of the E. of COVENTRY.

*Candidè securè.* Lat.—“Honesty is the best policy.”—Motto of L. LYNEDOCHE.

*Candor dat viribus alas.* Lat.—“Truth give wings to strength.”—The motto of the Ir. E. of BELVEDERE.

*Cantabit vacuus coram latrone viator.* JUV.—“The empty traveller will sing before the robber.”—If poverty has its inconveniences, it has also its independence and security.

*Cap à pié.* Norm. Fr.—“From head to foot.”—The modern French say, *De pié en cap.* “From foot to head.”

*Capias.* Law Lat.—“You may take.”—A writ to authorise the capture or taking of the defendant. It is divided into two sorts, *viz.*

*Capias ad respondendum.*—“You take to answer.”—A writ issuing to take the defendant for the purpose of making him answerable to the plaintiff; and

*Capias ad satisfaciendum.*—“You take to satisfy.”—A writ of execution after judgment, empowering the officer to take and detain the body of the defendant until satisfaction be made to the plaintiff.

*Captum te nidore suæ putat ille culinæ.* JUVENAL.—“He thinks that you are taken with the smell of his kitchen.”—He is inclined to regard you as a parasite.

*Caput mortuum.* Lat.—“The dead head.”—In chemistry, the ashes remaining in the crucible.—Figuratively, “the worthless remains.”

*Caput mundi.* Lat.—“The head of the world.”—Ancient Rome was thus designated. The Roman Catholics apply it to modern Rome in a different sense. See *Urbis et orbis.*\*

*Cara al mio cor tu sei.*

*Ciò ch'è il sole agli occhi miei.* Ital.—“Thou art as dear to my heart as the sun to my eyes.”—Gray has said :

“Dear as the light that visits these sad orbs,

“Dear as the ruddy drops that warm this heart.”\*

*Caret periculo, qui etiam tutus caret.* SYRUS.—“He is most free from danger, who, even when safe, is on his guard.”—A proverb which very happily illustrates the advantages arising from vigilance.

*Caremo il tuo nemico o strozzalo.* Ital. MACHIAVELLI.—“Win your enemy or dispatch him.”\*

*Carpe diem, quam minimè credula postero.* Hor.—“Enjoy the present day, as distrusting that which is to follow.”—This is one of the maxims of the *Epicurean* school, which recommended, but no doubt unwisely, the immediate enjoyment of pleasure, in preference to remote speculation.

*Carte blanche.* Fr.—“A blank sheet of paper.”—To give *carte blanche* to a man, is to allow him to do what he pleases. Figuratively, a blank paper is given to him, upon which he may write what he chooses.\*

*Car tel est notre plaisir.* Fr.—“For such is our pleasure.”—This was anciently the form of a regal ordinance, under the Norman line. It is now used, but in an ironical sense, to mark some act of despotic authority.

*Caveus est sanus quem dat avara manus.* Lat. Med. Aphor.—“Cheese to be wholesome should be given with a sparing hand.”\*

*Cassia tutissimo virtus.* Lat.—“Virtue is the safest shield.”—Motto of M. CHOLMONDELEY.

*Castrant alios, ut libros suos, per se graciles, alieno adipe suffarciant.* Jovius.—“They castrate the books of other men, in order that with the fat of their works they may lard their own lean volumes.”—Applied to plagiarists, in whose works whatever is good is found to be stolen.

*Casus, quem sæpe transit, aliquando invenit.* Lat. Prov.—“Him whom the chance frequently passes over, it at some time finds.”—The continuance of good fortune forms no ground of ultimate security. “The pitcher may go often to the well,” &c.

*Causa et origo est materia negotii.* Lat. Law Maxim.—“The cause and beginning is the matter of the business.”—Every man has a right to enter into a tavern, and every lord to distrain his tenants' beasts; but if in the former case a riot ensues, or if in the latter the landlord kills the distrained,

the law will infer that they entered for these purposes, and deem them trespassers from the beginning.

*Causa latet, vis est notissima.* OVID.—“The cause is wrapped in darkness, but the effect is most notorious.”—This is a phrase very frequently used in political discussion, when a dangerous measure is unfathered by any responsible person.

*Cautionis is in re plus quam personæ.* Lat. Jus. Antiq.—“Goods are better sureties than the debtor’s person.”—It is safer for the security of his credit to have the property, than responsibility of the debtor.\*

*Cautus enim metuit forcem lupus, accipiterque  
Suspectos laqueos, & opertum miluius hamum.*

HORACE.—

“The wolf once cautioned by experience dreads the pitfall, the hawk suspects the snare, and the kite the covered hook.”

“For wily wolves the fatal pitfall fear,  
“Kites fly the bait, and hawks the latent snare.”

FRANCIS.

Even animals learn to avoid that, by which they retain a sense of having been injured.

*Cave a signatis.* Lat.—“Beware of those who are marked.”—This is generally applied to those who are afflicted with some natural deformity; who are generally observed to be more wicked and malicious than other people, as they who endeavour to cover their bodily defects and to find compensation for these disadvantages, and for this purpose they torture their minds, as well as in order to keep on the defensive against the ridicule to which they see themselves exposed.—Here I should quote that: *Crine ruber, niger ore, brevis pede, lumine læsus, rem magnam prestat Zoile si bonus es.*—“Red-haired, black-mouthed, lame, squint-eyed: it is a wonder, Zoilus, if thou art a good man.”\*

*Caveat actor.* Lat. Law Maxim.—“Let the actor or doer beware.”—Let him look to the consequences of his own conduct. If a landlord gives an acquittance to his tenant for the rent which is last due, the presumption is, that all rent in arrear has been duly discharged.

*Caveat emptor.* Lat.—“Let the buyer beware.”—Let the person concerned be on his guard.

*Cavendo tutus.* Lat.—“Safe by caution.”—The motto of the house of CAVENDISH.

*Cavendum est ne major poena, quam culpa, sit; & ne iisdem de causis alii plectantur, alii ne appellentur quidem.* CICERO.—“Care should be taken in all cases, that the punishment do not exceed the guilt: and also that some men may not suffer for offences, which, when committed by others, are allowed to pass with impunity.”

*Cedant arma togæ, concedat laurea linguæ.* CIC.—“Let arms yield to the gown, (it is to the law or justice) and the laurel give way to the tongue.”—The power of eloquence is sometimes superior to military force.

*Cede Deo.* Lat. VIRGIL.—“Yield to Providence.” Submit where all opposition must be vain.

*Cede repugnantî: cedendo victor abibis.* OVID.—“Yield to the opposer: by yielding you will obtain the victory.”—There are circumstances under which a prudent concession is equal to an advantage gained over your opponent.

*Cedite Romani scriptores, cedite Graii.* Lat.—“Yield ye Roman, and yield ye Greek writers.”—Yield to a competitor who outweighs you all. This is a quotation generally employed in an ironical sense.

*Cela va sans dire.* Fr.—“It passes without requiring mention.”—It follows of course.\*

*Celui-là est le mieux servi, qui n'a pas besoin de mettre les mains des autres au bout de ses bras.* ROTHS-



SEAU.—“The man is best served, who has no occasion to put the hands of others at the end of his arms.”—There is no maxim more just or more useful in common life, than this, that whatever a man can personally accomplish, he should never leave to be transacted by another person.

*Celui qui a trouvé un bon gendre, a gagné un fils ; mais celui qui en a rencontré un mauvais, a perdu une fille.* Fr.—“The man who has found a good son-in-law, has gained a son ; but he who has met with a bad one, has lost a daughter.”

*Celui qui dévore la substance du pauvre, y trouve à la fin un os qui l'étrangle.* Fr.—“He who devours the substance of the poor, will find in it at length a bone to choke him.”—The great mass of the low and humble may be for a time exhausted by oppression ; but their vengeance is generally hurled in the end at the head of their oppressor.

*Celui qui réunirait tous les défauts, serait moins éloigné de plaire à tous les hommes, que celui qui posséderait toutes les vertus.* Fr.—“The man uniting in himself every defect would be more likely to find favour in the world, than the man possessed of every virtue.”—The former would stand exempt from that share of envy, which is ever attendant on superior merit.

*Celui qui se défait de son bien avant que de mourir, se prépare à bien souffrir.* Fr.—“He who parts with his property before his death, prepares himself for much suffering.”—He will have to encounter a degree of insolent neglect, which he might have avoided by keeping his property at his own disposal.

*Ce monde est plein de fous, et qui n'en veut pas voir, Doit se renfermer seul, et casser son miroir.*

BOLLEAU.—

“This world is full of madmen, and he who would not wish to see one, must not only shut himself up alone, but also break his looking-glass.”

*Ce n'est pas être bien aise que de rire.* St EVRE-MOND.—“ Laughing is not always a proof that the mind is at ease, or in composure.”

*C'en est fait.* Fr.—“ It is all over.” *C'en est fait de lui.* He is a ruined man \*.

*Cent' ore di maliconia non pagano un quattrino di debito.* Ital. Prov.—“ A hundred hours of vexation will not pay one farthing of debt.”

*Ce qui fait qu'on n'est pas content de sa condition, c'est l'idée chimérique que l'on se forme du bonheur d'autrui.* Fr.—“ What makes many persons discontented with their condition, is the absurd idea which they form of the happiness of others.”

*Ce qui manque aux orateurs en profondeur, Ils vous le donnent en longueur.*

MONTESQUIEU.—

“ What the orators want in *depth*, they give you in *length*.”—This cutting remark, we must say, was never more applicable than, with a few splendid exceptions, to the British senators.

*Ce qu'on nomme libéralité, n'est souvent que la vanité de donner, que nous aimons mieux que ce que nous donnons.* ROCHEFOUCAULT.—“ That which is called liberality is frequently nothing more than the vanity of giving, of which we are more fond, than of the thing given.”

*Ce qui vient par la flûte, s'en va par le tambour.* Fr. Prov.—“ What comes by the flute goes by the drum.”—“ Easily gotten—easily gone.”

*Cernit omnia Deus vindex.* Lat.—“ There is an avenging God who sees all.”

*Certiorari.* Lat. Law Max.—“ To be made more certain.”—A writ issuing to order the record of a cause to be brought before a superior court.

*Certum pete finem.* Lat.—“ Aim at a sure end.”—Motto of the Ir. E. of WICKLOW.

*Ces discours, il est vrai, sont fort beaux dans un livre.*  
BOILEAU.—“All this would do very well for a book,” i. e.—It is very showy in theory, but not reducible to practice.

*Ce sont toujours les aventuriers qui font des grandes choses, et non pas les souverains de grands empires.*  
MONTESQUIEU.—“It is only adventurers that perform great actions, and not the sovereigns of large empires.”—This is a maxim which the commencement of the nineteenth century has elucidated, even beyond the expectation of its author.

*Cessante causâ, cessat et effectus.* Lat. Law Maxim.  
—“When the cause is removed, the effect must cease to follow.”—Thus the release of a debt is a discharge also of the execution.

*C'est là le diable.* Fr. Phrase.—“There is the devil.”  
—There lies the whole difficulty.

*C'est la prospérité qui donne les amis, mais c'est l'adversité qui les éprouve.* Fr.—“It is prosperity that gives us friends, but it is adversity that tries them.”

*C'est la source des combats des philosophes, dont les uns ont pris à tâche d'élever l'homme, en découvrant ses grandeurs, et les autres de l'abaisser en représentant ses misères.* PASCAL.—“This is the origin of the disputes of philosophers, one class of whom have undertaken to raise man by displaying his greatness, and the other to debase him by shewing his miseries.”

*C'est le père aux écus.* Fr. Phrase.—“He is the father of the crowns.”—He is the monied man.

*C'est le ton qui fait la musique.* Fr.—“It is the tone that makes the music.”—By this it is intimated, that as much depends on the *tone* and manner in which words are employed on certain occasions, as on the words themselves.

*C'est pour l'achever de peindre.* Fr. Phrase.—“This is to finish his picture.”—This phrase is always used metaphorically, and means to complete a man's ruin; or perhaps we might say, to give him the last stroke. We must not confound *l'achever de peindre* with *achever de le peindre*, which means to finish his picture in the literal sense. \*

*C'est une autre chose.* Fr. Phrase.—“It is quite a different thing.”—The facts completely differ from the statement.

*C'est une bague au doigt.* Fr. Phrase.—“It is a ring on your finger.”—It is as good as ready money.

*C'est une grande folie de vouloir être sage tout seul.* ROCHEFOUCAULT.—“It is a great folly to think of being wise alone.”—None but a fool can suppose that he has a monopoly of good sense.

*C'est un sot à vingt-quatre carats.* Fr. Phrase.—“He is a fool of twenty-four carats.”—His folly is absolutely without any alloy.

*Ceux qui n'aiment pas ont rarement de grandes joies ; ceux qui aiment ont souvent de grandes tristesses.* Fr. Prov.—“Those who do not love, seldom feel great enjoyments; those who do love, are frequently liable to deep sorrows.”

*Chacun à son goût.* Fr. Phrase.—“Every man to his taste.”—A proverbial remark in every language on the prevailing diversity of choice and opinion.

*Chacun dit du bien de son cœur, et personne n'en ose dire de son esprit.* ROCHEFOUCAULT.—“Every man speaks of the goodness of his heart; but no man dares to speak in the same manner of his wit.”

*Chacun en particulier peut tromper et être trompé : personne n'a trompé tout le monde, et tout le monde*

*n'a trompé personne.* BOUTOURS.—“Every individual may deceive and be deceived; but no person has deceived the whole world, nor has the whole world ever deceived any person.”

*Chaque nation doit se gouverner selon le besoin de ses affaires et la conversation du bien public.* Fr.—“Every nation ought to govern itself according to the necessity of its affairs, and the preservation of the public weal.”—These being best known to the nation concerned, no other country or government can with justice or propriety interfere, unless it finds its own interests endangered.

*Chasse-cousin.* Fr.—“Chace-cousin.”—Bad wine, such as is given for the purpose of driving away poor relations.

*Châteaux en Espagne.* Fr.—“Castles in Spain.”—Castles in the air. When Napoleon fancied he should establish his dominion in Spain, he was literally building *châteaux en Espagne*. \*

*Chat échaudé craint l'eau froide.* Fr. Prov.—“A scalded cat dreads cold water.”—This is a saying rather more pregnant than the English, “A burnt child dreads the fire.”

*Chef d'œuvre.* Fr.—“A master-piece.”—An unrivalled performance.

*Che sarà, sarà.* Ital. Prov.—“Whatever will be, will be.”—This proverb, which savours so strongly of the doctrine of *fatalism*, has, for some unknown reason, been chosen as the motto of the house of BEDFORD.

*Chevalier d'industrie.* Fr.—“A knight of industry.”—A man who lives by ingenious and persevering fraud: a sharper.

*Chevaux de frize.* Fr. Milit. Term.—Stakes sharpened at each end, and fastened by the middle across each other to stop the progress of cavalry.

Χιλία ποτε εἶναι εἰς παρὰ ἀλίσσον καὶ χεῖλη. *Chiliai pote duai eisi pora aleison kai cheilee.* Gr.—“A thousand misfortunes may be between the cup and the lip.”—One of the worthies of antiquity had been told by an oracle, that he should never taste again the wine of his cellars. Determined for once to convince the oracle of untruth, he ordered a cup to be filled, and was on the point of quaffing it, when he heard that a wild boar was rooting up his vines. He dashed the cup from his hand, heedlessly went out to attack the spoiler of his garden, and was killed by the ferocious animal: hence the proverb. \*

*Chi lingua ha a Roma va.* Ital.—“With a tongue in your mouth you will find your way to Rome.” \*

*Chi mal comincia peggio finisce.* Ital.—“Bad beginning, worse end.” \*

*Chi non ha testa abbia gombe.* Ital.—“Let your legs save your head.” \*

*Chi non sa niente, non dubita di niente.* Ital. Prov.—“He who knows nothing, doubts of nothing.” Scepticism and curiosity are the great springs of knowledge; but ignorance, on the contrary, is found to go hand in hand with credulity.

*Chi pecora si fa il lupo se la mangia.* Ital.—“He who makes a sheep of himself becomes a prey to the wolf.”—Nothing is worse than yielding to overbearing people; they seldom fail to devour the simple and good, who permit themselves to be deceived. Let a person be ever so weak, he will succeed if he resists with energy, whilst he is sure to become the victim, if he trusts to his generosity and his clemency. \*

*Chi pensa male spesso l'indovina.* Ital.—“He who suspects bad intentions often guesses right.”—He who forms a bad opinion of mankind is but too often correct. \*

*Chi serve il comune serve nessuno.* Ital.—“The servant of the public is nobody’s servant.”—Or in another sense; the public is an ungrateful master. \*

*Chi t’ha offeso non ti perdonerà mai.* Ital. Prov.—“The man who has offended you will never forgive you.”—There are some men who can never be reconciled to a person whom they have knowingly injured.

*Chi ti fa carezze più che non suole,  
O t’ha ingannato, o ingannar ti vuole.* Ital.—  
“He that is kinder to you than usual, either has cheated you or intends to do it.” \*

*Chi va piano va sano, chi va adagio va lontano.* Ital.—  
“He who goes gently goes safely and goes far.”

*Chi vuol vada, chi non vuol mandi.* Ital.—“If you wish a thing to be done, do it yourself; if you do not wish it to be done let some one else do it.”—In affairs of moment rely not on others. \*

*Ciencia es locura si buen senso no la cura.* Span. Prov.—  
“Science or learning is of little use, if it be not under the direction of good sense.”

*Ciò che Dio vuole, io voglio.* Ital.—“What God wills, I will.”—Motto of L. DORMER.

*Cineres credis curare sepultos?* Lat.—“Do you think that the ashes of the dead can by this be affected?”—Do you think that they feel sensible of the regard or contempt of the living?

*Citius venit periculum cūm contemnitur.* LABERIUS.—  
“Danger arrives the sooner, when it is despised.”—The false contempt of an enemy naturally leads to insecurity.

*Civitas ea autem in libertate est posita, quæ suis stat viribus, non ex alieno arbitrio pendet.* LIVY.—  
“That state alone is free which rests upon its own strength, and depends not on the arbitrary will of

another."—Whatever may be the internal constitution of a state, its freedom can be no more than a shadow, if it is subjected in any way to a foreign interference.

*Clarius è tenebris.* Lat.—"More bright from obscurity."—The motto of the Ir. E. of MILTOWN.

*Clausum fregit.* Law Lat.—"He broke through the enclosure."—A name given by a fiction of law to an action for debt, in which such a trespass is supposed to have taken place.

*Cœlitus mihi vires.* Lat.—"My strength is from Heaven."—Motto of V. RANELAGH.

*Cœlum non animum mutant qui trans mare currunt.*

HORACE.—

"Those who cross the seas change their climate, but not their mind."—This maxim of the poet is meant to enforce, that weak minds can derive but little advantage from the survey of foreign countries; or, in another sense, that the guilty cannot leave *themselves* behind.

*Cœlum non animum.* Lat.—"You may change your climate, not your mind."—Motto of E. WALDEGRAVE.

*Cogenda mens est ut incipiat.* SENECA.—"Compulsion must be used on the mind to impel it to exertion."—This maxim should be inscribed over the study-door of every man who is subject to fits of indolence.

*Cogi qui potest nescit mori.* SENECA.—"The man who can be compelled, knows not how to die."—He who is fearless of death may smile at the menaces of compulsion.

*Cognovit actionem.* Lat. Law Maxim.—"He has acknowledged the action."—This in law is where a defendant confesses the plaintiff's cause of action against him to be just and true; and, after



issue, suffers judgment to be entered against him without trial.

*Calatrum in sinu fovere.* PHEAD.—“To nurse a snake in your bosom.”—To suffer a secret enemy to partake of your confidence.

*Combien de héros glorieux, magnanimes—ont vécu trop d'un jour.* FR. J. B. ROUSSEAU.—“How many heroes have lived too long by one day,” i. e. just long enough to sully a splendid name.\*

*Comes jucundus in viâ pro vehiculo est.* PUBLIUS SYR.—“An agreeable companion on a journey serves in the place of a carriage.”—His conversation will shorten the way and beguile the fatigue.

*Comitas inter gentes.* Lat.—“Politeness between nations.”—That mutual consideration which is due from one civilized nation to another; which interferes even in their conflicts, and mitigates the asperities of warfare.

*Comme il faut.* Fr.—“As it should be.”—It is done *comme il faut*, it is nearly or properly executed.  
*Gens comme il faut.*—“Gentlefolks.”

*Comme je fus.* Fr.—“As I was.”—The Motto of V. DUDLEY and WARD.

*Comme le voilà accommodé!* Fr. Prov.—“How finely he is fitted!”—What a pickle he is in!

*Comme quatre.* Fr.—“Like four.”—As much as four. Piron, a French wit disappointed at not being admitted into the *Académie des Belles Lettres*, said that the forty members of that body were learned *comme quatre*. \*

*Commune bonum.* Lat.—“A common good.”—A matter of mutual or general advantage.

*Commune periculum concordiam parit.* Lat.—“A common danger produces unanimity.”—“The menaces of a foreign foe in general put an end to civil dissensions.”

*Commune vitium in magnis liberisque civitatibus, ut invidia gloriæ comes sit.* CORN. NEP.—“It is an usual fault in great and free states, that envy should be the companion of glory.”—Turbulence and jealousy are as much the characteristics of free states, as palsied quietude and implicit resignation are of despotic governments.

*Communia propriè dicere.* HORACE.—“To express common-place things with propriety.”—This is stated by the poet to be the great difficulty of the dramatic author, whose scenes are drawn from middle life.

*Communibus annis.* LAT.—“One year with another.”—On the annual average.

*Comparaison n'est pas raison.* FR.—“A comparison is no reason.”—It is a very frequent but vicious manner of reasoning to endeavour to prove a thing by comparison: it is quite opposite to the principles of sound logic, as the very same circumstances and data never occurred in two objects.

*Compendiaria res improbitas, virtusque tarda.* LAT.—“Wickedness takes the shorter road, and virtue the longer.”—Bad men sometimes arrive at pre-eminence, by a shorter, though less sure road, than those of a contrary description.

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*Companitur orbis  
Regis ad exemplum; nec sic inflectere sensus  
Humanos edicta valent, quam vita regentis.*

CLAUDIAN.—“The people are fashioned according to the example of their King; and edicts are of less power than the model which his life exhibits.”—The fashions and models take their progress downward, and every thing depends on high example.

*Compositum jus fasque animi.* PERS.—“Law and Equity.”—Motto of L. ELLENBOROUGH.

*Compositum miraculi causâ.* TACITUS.—“A narrative made up only for the sake of the wonder which it may occasion.”—One of those fictions, the object of which is less to inform than to amaze the reader.

*Compos mentis.* Law Lat.—“A man of sound and steady mind.”—A man in such a state of mind as to be qualified legally to execute a deed.

*Comptant compté.* Fr.—“The ready money being paid down.”

*Con amore.* Ital.—“With love.”—He entered on the business *con amore*—with an earnest and particular zeal.

*Con arte e con inganno*

*Si vire mezzo l'anno.*

*E con inganno ed arte,*

*Si vive l'altra parte.* Ital.

This picture of a man of deceit is not ill translated in the following couplet.

“You live one half year with deception and art :  
With art and deception you live t'other part.”

*Concordia discors.* OVID.—“A jarring concord, or dissonant harmony.”—Applied to an ill-suited junction of things or persons.

*Concordiâ res parvæ crescunt, discordiâ maximæ dilabuntur.* SALLUST.—“By union the smallest states thrive and flourish, by discord the greatest are wasted and destroyed.”—This quotation is often and properly employed when stating the mischiefs which so frequently arise from civil dissensions.

*Condo et compono quæ mox depromere possim.* HOR.—“I compose and lay up what I may soon after be able to bring forward.”—In my hours of leisure I form those sketches, which study may afterwards improve.

*Confido, conquiesco.* Lat.—“I confide, and am content.”—Motto of the Sc. E. of DYSAST.

*Congé d'élire.* Fr.—“A leave to elect.”—The King's permission to a dean and chapter, giving them leave to chuse a bishop. This is so far a mere form, as it is always accompanied by a letter, naming the person whom they must of course elect.

*Conjunctio maris et facminæ est de jure naturæ.* Lat. Law Maxim.—“The conjunction of man and wife is of the law of nature.”

*Conscia mens recti famæ mendacia ridet.* OVID.—“The mind which is conscious of right, despises the lies of rumour.”—This is a maxim just in itself; but it is frequently abused. There are some species of calumny too dangerous to be overlooked.

*Consensus facit legem.* Lat. Law Maxim.—“Consent makes the law.”—When the parties make an agreement, the terms are of their mutual willing, and are no longer a matter of legal consideration, if not against the law.

*Consentire non videtur qui errat.* Lat. Jus. Antiq.—“The party that is under a mistake is not deemed to consent.”—Hence it is a principle in ethics, that no one is deemed to accede to that of which he has not a previous knowledge. *Nil volitum quin præcognitum.* \*

*Consequitur quodcunque petit.* Lat.—“He attains whatever he pursues.”—Motto of M. of HEADPORT.

*Consilio et animis.* Lat.—“By wisdom and courage.”—Motto of the Sc. E. of LAUDERDALE.

*Constans et lenis, ut res exoptulet, esto.* CATO.—“Be firm or mild as the occasion may require.”—Suit your conduct to the circumstances.

*Consuetudo manerii et loci est observanda.* Lat. Law Maxim.—“The custom of the manor and of the place is to be observed.”

*Consuetudo pro lege servatur.* Lat. Law Maxim.—

"Custom is to be held as a law."—This and the preceding maxim only go to shew the principle—that where customs have prevailed from time immemorial, they have obtained the force of laws.

*Conte à dormir de bout.* Fr.—"A tale that would make a man sleep on his legs."—A story both tedious and improbable.\*

*Contemni est gravius stultitiae quam percuti.* Lat.—

"To folly it is more grievous to be despised than to be struck."—Weak minds will sooner bear an injury than a reproach.

*Contentement passe richesse.* Fr.—"A contented mind is better than riches."\*

*Contra bonos mores.* Lat.—"Against good manners or morals."—This quotation is generally used in legal discussions. If the act be not against law, it is an encroachment upon morality.

*Contra malum mortis non est medicamen in hortis.* Lat. Med. Aphor.—"There is not in a chemist's shop a remedy against the disease of death."\*

*Contra stimulum calces.* TERENCE. This is best translated by the phrase of St. PAUL.—"You kick against the pricks," i. e. you attempt a vain opposition.

*Contra verbosos noli contendere verbis;—sermo datur, cunctis, animi sapientia paucis.* Lat. CATO.—"Brawl not with brawlers, speech is given to every one, wisdom to few."\*

*Contracta jure, contrario jure poreunt.* Lat. Jus. Antiq.—"The right established by one law is subverted by a contrary law."\*

*Contredire, c'est quelquefois frapper à une porte pour savoir s'il y a quelqu'un dans la maison.* Fr. Prov.—"To contradict, means sometimes to knock at a door in order to know whether there is any body at home."—Contradiction does not always imply opposition. It is sometimes used to draw forth,

and to examine the weight of a man's opinions or arguments.

*Contre fortune bon cœur.* Fr.—“A good heart against fortune.”—A common phrase of admonition, to buoy up the spirits in case of disaster.

*Conventio privatorum non potest publico juri derogare.* Lat. Law Maxim.—“An agreement between individuals cannot set aside the public law.”

*Coram Domino Rege.* Lat.—“Before our Lord the King.”

*Coram nobis.* Lat.—“Before us.”—The vulgar says he was on his *coram nobis*—that is, he was brought before persons of authority.

*Coram non judice.* Lat.—“Before one who is not a judge.”—The matter was *coram non judice*—it was before an improper tribunal.

*Cordon.* Fr. Milit. Term.—“A line,” on which troops act and support each other.

*Corpora lentè augescunt, citò extinguuntur.* Tacit.—“Bodies are slow of growth, but are rapid in their dissolution.”

*Corporis et fortunæ bonorum ut initium finis est.* Omnia orta occidunt, et aucta senescunt. Sallust.—“The blessings of health and fortune, as they have a beginning, must also find an end. Every thing rises but to fall, and increases but to decay.”

*Corps Diplomatique.* Fr.—“The diplomatic body.”—The ambassadors of several courts acting under the *diplomas* which invest them with that character. It is sometimes used in a broader sense, to describe those men who are best acquainted with the diplomatic forms.

*Corpus delicti.* Law Phrase.—“The body of the crime.”—The whole nature of the offence. The *corpus delicti*, in many cases, as in that of a forged promissory note, is specially stated upon the record.

*Corpus onustum**Hesternis vitiis animum quoque prægravat undè.*

HOR.—

"The body, loaded with yesterday's excess, also bears down the mind."—The effect of dissipation is not only felt corporally, but mentally.

*Corpus sine pectore.* HOR.—"A body without a soul."  
—A dull and inanimate being.

*Corrumpunt bonos mores colloquia prava.* LAT. PROV.—  
—"Depraved conversation will corrupt the best morals."—Or, as in the English maxim, "Evil communication," &c.

*Corruptio optimi pessima.* LAT.—"The corruption of the best is productive of the worst."—The best and purest institutions, when once vitiated and gangrened, are found in the process of corruption to outdo the very worst.

*Corruptissimâ in republicâ plurimæ leges.* TACITUS.  
—"When the state is most corrupt, then the laws are most multiplied."—The relaxed morals of a people may be estimated in some degree from the legal restraints which it is found necessary to impose.

*Cor unum, via una.* LAT.—"One heart, one way."—Motto of the M. of EXETER, and L. MOUNT-SANDFORD.

*Cosa fatta capo ha.* ITAL. PROV.—"A thing which is done has a head."—There is, as it were, no *life* in a business until the main circumstance be completed. The statue may then be said to have gotten a *head*, and nothing is wanted but the finishing touches.

*Coup de grâce.* FR.—"A stroke of mercy."—The stroke which finished the sufferings of those who had been broken on the wheel.

*Coup de main.* FR.—"A sudden or bold enterprise."

*Coup d'œil.* FR.—"A quick glance of the eye."

*Courage sans peur.* Fr.—“Courage without fear.”—Motto of V. GAGE.

*Coûte que coûte.* Fr.—“Let it cost what it may.”—At any expense.

*Craignez honte.* Fr.—“Fear shame.”—Motto of the D. of PORTLAND.

*Craignez tout d'un auteur en courroux.* BOILEAU.—“You are to apprehend the worst from an enraged author.”—The irritable temper of authors has long been a matter of notoriety. Thus HORACE mentions the *genus irritabile vatum*, “the irritable race of poets.”

*Cras credemus, hodie nihil.* Lat. Prov.—“To-morrow we will believe, but nothing to-day.”—Let us see what time may produce; for we cannot credit the present assertion.

*Credat Judæus Apella.* HORACE.—“Let the circumcised Jew believe it.”—A phrase of contemptuous incredulity. The Jews, when this was written, were treated pretty nearly as they are now: they were regarded as the outcasts of every community.

*Crede Byron.* Lat.—“Trust Byron.”—Motto of L. BYRON.

*Crede quod habes, et habes.* Lat.—“Believe that you have it, and you have it.”—Indulge your imagination, and it will gratify you in nearly an equal degree with the actual possession.—“Only fancy it Burgundy,” says Boniface (in Goldsmith’s Comedy) when he wished to recommend his ale.

*Credite posteri!* Lat.—“Can you believe, oh! Posterity?”—Can you be led to think that such absurdities were accredited by your forefathers?

*Credo pudicitiam Saturno rege moratam  
In terris.*

JUVENAL.—

“I believe that in the reign of Saturn (commonly called the Golden Age,) Chastity dwelt upon this Earth.”—The satirist alludes to the relaxed manners of the Roman ladies in his time.



"In Saturn's time, at Nature's early birth,  
There was that thing call'd chastity on earth."

DREIDEN.

*Credula res amor est.* OVID.—"Love is an affair of credulity."—Those who are in love believe every idle tale which flatters their expectations.

*Crescentem sequitur cura pecuniam,  
Majorumque fames. Multa petentibus  
Desunt multa. Bona est cui Deus obtulit  
Parca quod satis est manu.*

HOR.—

"The accumulation of wealth is followed by an increase of care, and by an appetite for more. He who seeks for much will ever be in want of much. It is best with him to whom God has given that which is sufficient, though every superfluity be withheld."

"Poor and content is rich enough,  
But riches finelless are as poor as winter  
To him that ever fears he shall be poor."

SHAKESPEARE.—

*Crescit amor nummi quantum ipsa pecunia crescit.*

JUVENAL.—

"The love of pelf increases with the pelf."—Avarice, like every other passion, increases by indulgence.

"Hoards after hoards, his rising raptures fill,  
But still he sighs, for hoards are wanting still."

GOLDSMITH.

*Crescit indulgens sibi dirus hydrops.* HOR.—"The fatal dropsy gains on the patient from his gratifying his thirst."—The same inference belongs to this as to the preceding quotation.

*Crescit sub pondere virtus.* LAT.—"Virtue grows under the imposed weight."—The idea is taken from the received opinion of the palm-tree, which is said to grow the faster in proportion to the incumbent weight. *Motto of the E. of DENMARK.*

*Creta an carbone notandum.* Lat.—“Whether to be marked with chalk or charcoal.”—It was in this manner that the superstitious Romans distinguished their lucky and unlucky days.

*Crimen lævæ majestatis.* Lat.—“The crime of wronging or injuring majesty.”—The guilt of high treason.

*Crimina qui cernunt aliorum, non sua cernunt,*

*Hi sapiunt alius desipiuntque sibi.* Lat.—“There are those who can see the faults of others, but who cannot discern their own. These men are wise for others, and fools to themselves.”

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*Crimine ab uno*

*Disce omnes.*

VIRGIL.—

“From a single offence, you may learn the nature of them all.”

*Grom a boo.* Ir.—“I will burn.”—Motto of the D. of LEINSTER.

*Croquer le marmot.* Fr.—“To devour the child.”—To wait in vain. This metaphor no doubt originates in the fable of the mother, who in order to quiet her child threatened to give it to the wolf; upon which the wolf, who had heard her, foolishly waited in the expectation that he should *croquer le marmot*, instead of which he was dispatched.\*

*Cruci dum spiro fido.* Lat.—“Whilst I breathe I trust in the cross.”—Motto of the Ir. Viscounts NETTERVILLE and GALWAY.

*Crudelem medicum intemperans æger facit.* PUB. SYRUS.—“A disorderly patient makes the physician cruel.”—He compels him to use restraints which would otherwise be unnecessary.

*Cruz.* Lat.—“A cross.”—Any thing particularly tormenting or vexatious, thus,

*Cruz criticorum, medicorum, mathematicorum, &c.*—“The greatest difficulty which can occur to critics, physicians, or mathematicians,” &c.

*Crux est, si metuas quod vincere nequeas.* *Auson.*—  
 “It is a tormenting thing, to fear what you cannot overcome.”

*Cucullus non facit monachum.* *Lat.*—“The cowl does not make the friar.”—We are not to judge of the man from his disguise, or assumed character.

*Cui bono?*—“To what good,” *sc.* will it tend? What is to be the advantage resulting from the measure which you propose?

*Cuiusque aliquis quid concedit, concedere videtur et id, sine quo res ipsa esse non potest.* *Lat. Law Maxim.*—“To whomsoever a man grants a thing, he grants that without which the thing cannot be enjoyed.”—A person, for instance, selling the timber on his estate, the buyer may cut down the trees, and convey them away without being responsible for the injury which the grass may sustain, from carts, &c. during the necessary time of conveyance.

*Cui—gratia, fama, valetudo contingat abundè,  
 Et mundus victus, non deficiente crumena.*

*HOR.*—

“Endowed with favour, fame, and health; with decent fare, and a purse not ill supplied.”—Such, in the opinion of the poet, are the qualities and possessions which should form a man’s content, if not his happiness.

*Cui libet in arte sua credendum est.* *Lat. Prov.*—“Every man is to be trusted in his own art.”—We should, in general, give credit to men for superior skill in that art, or science, which they have made their peculiar study.

*Cui licet quod majus, non debet quod minus est non licere.* *Lat. Law Maxim.*—“He to whom the greater thing is lawful, has certainly a right to do the smaller thing.”—Thus, if a man has an office to himself and his heirs, he may make an assignee, and, *a fortiori*, he may appoint a deputy.

*Cui malo?* Lat.—“To what evil,” *sc.* will it tend?—  
What or where is the mischief likely to arise from  
the measure proposed?

*Cui non conveniat sua res, ut calceus olim,  
Si pede major erit, subvertet; si minor, uret.*

HOR.—

“To him whom his fortune does not suit, it will  
act in the manner of a shoe; if too large, it will  
overturn him; if too small, it will gall him.”—A  
fine practical lesson to induce us to adapt our  
minds to our circumstances.

*Cui prodest scelus, is fecit.* SENECA.—“He has com-  
mitted the crime, who has derived the profit.”—  
This as a general maxim is true, but not without  
some exceptions.

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—————*Cujus conatibus obstat*

*Res angusta domi.*

HOR.—

“He whose efforts are opposed by the narrowness  
of his domestic circumstances.”—Used to describe  
the situation of a man, possessed of ability, but  
whose exertions are repressed by the cold hand of  
Poverty.

*Cujus est solum, ejus usque ad coelum.* Lat. Law Max-  
im.—“He who has the property in the soil, has  
the same up to the sky.”—His neighbour must  
not therefore offend by making any improper pro-  
jections to impend over his land or tenement.

*Cujuslibet rei simulator atque dissimulator.* SALLUST of  
CATILINE.—“A man who could, with equal skill,  
pretend to be what he was not, and not to be what  
he really was.”—A person deeply versed in the  
arts of hypocrisy.

*Cujus tu fidem in pecuniâ perspexeris,  
Verere ei verba credere?*

TERENCE.—

“Can you fear to trust the word of a man, whose  
probity you have experienced in pecuniary affairs?”  
—There is no touchstone of a man's good faith be-  
yond his punctuality in money matters.

*Est de tunc.* Pr.—“The bottom of a bag.”—A difficulty. A passage closed at the end.

—————*Cum lux altera venit*

*Jam cras hesternum consumpsimus; ecce aliud cras  
Egerit hos annos, et semper paulum erit ultra.*

PERSIUS.—

“When another day shall arrive, we shall find that we have consumed our yesterday’s morrow: another morrow will arrive to propel our years, and still be a little beyond us.”—A strong reflection on the dilatory conduct of man, ever fixing for the morrow that which he should do to-day, until his years have fled, and his opportunities are lost.

So SHAKESPEARE:—

To-morrow, and to-morrow, and to-morrow;  
Creeps on this petty pace from day to day,  
Till the last syllable of recorded time.

*Culpa sua damnum sentiens non intelligitur damnum pati.*

Lat. Just. Antiq.—“He who suffers by his own fault is not deemed a sufferer.”—The Italians have it: *Chi è causa del suo mal pianga se stesso.*—“He who is the cause of his own sufferings can complain but of himself.”

*Cum corpore mentem*

*Crevere sentimus pariterque senescere.*

LUCR.—

“We find that, as the mind strengthens with the body, it decays with it in like manner.”—This is the foundation of one of the arguments by which Atheists have attempted to prove that the soul does not survive the body.

*Cum dubia et fragilis sit nobis vita tributa,—in morte  
alterius spem tu tibi ponere noli.* Lat. CATO.—

“Since we have received a precarious and frail life, beware of placing your hopes in the death of others.”

*Cum fortuna manet, vultum servatis amici;*

*Cum cedit, turpi certis ora fugat.*

QVIB.

“Whilst fortune continues favourable, you have always the countenance of friends; but, when she changes, you turn your backs in shameful flight.”—This is a maxim so generally admitted, as not to require any particular illustration.

*Cum frueris felix quæ vixt adversa caveo;—non eodem cursu respondent ultima primis.* Lat. CARO.—“When fortune is lavish of her favours beware of adversity; events do not always succeed each other in the same happy train.”

*Cum sicut fugere, ne quære litem.* Lat. PROV.—“Do not seek the quarrel, or the suit, which there is an opportunity of escaping.”—Where there is an outlet, go neither to law nor to logger-heads.

*Cum multis aliis quæ nunc perscribere longum est.* Lat.—“With many other matters which it would be now tedious to state.”—A summary which is generally placed at the end of a bead-roll of indifferent items, and in an ironical sense.

*Cum plus sunt potæ, plus potenter aque.* Lat.—“The more we have been drinking the more we drink.”—This sentence is susceptible of an extensive application: the moralist will quote it when he points out the difficulty of curbing those passions which we have immoderately indulged; the man of learning when he shews how one discovery leads to another in the arts and sciences, and increases our thirst of knowledge.

*Cum tabulis animum censoris sumet honesti.*

HOR.

“Let him at the same time that he takes up his tablets, take upon him the courage of an honest judge.”—Applied by the poet to those who exercise the office of critics, who ought never to enter on the task unless they are resolved to be impartial and just.

*Quotando restituit rem.* ENNIUS.—“He restored his cause by delay.”—This praise was first given to

FABIUS, who saved his country by avoiding the first onset of HANNIBAL. It is now generally applied to illustrate the advantages arising from caution, sagacity, and justifiable delay.

*Cupido dominandi cunctis affectibus flagrantior est.*

TAOITUS.—“The lust of power is the most flagrant of all the affections of the mind.”—Ambition may be termed the worst of vices, as it too often leads to the commission of every other crime.

*Curæ leves loquuntur, ingentes stupent.* SENECA.—

“Light griefs may speak, deep sorrow’s tongue is bound.”—The anguished sufferer is silent, when complaints of a nature less severe are vented most loudly.

*Cur ante tubam tremor occupat artus?* VIRGIL.—

“Why should a tremor seize the limbs before the trumpet sounds?”—Wherefore those marks of trepidation before the danger is actually announced?

*Curatio funeris, conditio sepulturae, pompæ exequiarum.*

*magis sunt vivorum solatia, quam subsidia mortuorum.* AUGUSTUS.—“The care of the funeral, the place of burial, and the pomp of obsequies, are consolations to the living, but of no advantage to the dead.”

*Cur omnium fit culpa, paucorum scelus?* LAT.—“Why should the wickedness of a few be laid to the account of all?”

*Currente calamo.* LAT.—“With a running pen.”—Applied to works written with fluency and expedition.

*Curæ nescio quid semper abest rei.* HORACE.—“A nameless something is always wanting to our imperfect fortune.”—The most opulent and happy, in the eyes of the world, if brought to a frank confession, would acknowledge that they felt some want or deficiency.

*Custos morum.* Lat.—“The guardian of morality.”—Every magistrate is said, and ought, to be a *custos morum*.

*Custos rotulorum.* Lat.—“The officer who has the custody of the rolls and records of the sessions of peace.”

## D.

*Dabit Deus his quoque finem.* VIRGIL.—“Providence will also put an end to these.”—Generally spoken of public calamities, or inflictions.

*D'accord.* Fr.—“Agreed.”—In tune. Done.

*Dal detto al fatto v'è un gran tratto.* Ital.—“Great is the distance between words and deeds.”\*

*Da locum melioribus.* TERENCE.—“Give place to your betters.”—Let a due deference be shewn to rank, to sex, and to superior station.

*Damna minus consueta movent.* JUVENAL.—“The afflictions or losses to which we are accustomed affect us less deeply.”

*Damnant quod non intelligunt.* CICERO.—“They condemn what they do not understand.”—This phrase of the Roman orator may be justly applied to many of our modern critics.

*Damnosa quid non imminuit dies?* HORACE.—“What does not injurious time diminish and impair?”—Every work of art and every production of nature are equally liable to injury from the lapse of ages.

*Damnum absque injuriâ.* Law Lat.—“A loss without an injury.”—Thus, the erection of a mill, or the establishment of a school in any given place, may occasion a loss to others, but an action for the damage cannot be maintained.



*Dammum appellandum est cum malâ fâciâ lucrum.*  
 Lat.—“The gain which is made at the expense  
 of reputation should rather be set down as a  
 loss.”

*Dans l'art d'intéresser consiste l'art d'écrire.* DE-  
 LILLE.—“In the art of interesting, consists the  
 art of writing.”—The surest test of a writer of  
 genius appears in arresting the feelings of the  
 reader, and bearing them with him, through  
 every scene, without diminution or relaxation to  
 the end.

*Dans les conseils d'un état, il ne faut pas tant regarder  
 ce qu'on doit faire, que ce qu'on peut faire.* FR.  
 —“In the councils of a state, it is not so neces-  
 sary to examine what ought to be done, as what  
 can be done.”—The means are to be considered as  
 well as the end.

*Dans un pays libre, on crie beaucoup quoiqu'on souffre  
 peu; dans un pays de tyrannie, on se plaint peu  
 quoiqu'on souffre beaucoup.* CARNOT.—“In a free  
 country there is much clamour with little suffering;  
 in a despotic state there is little complaint, but  
 much grievance.”—In a state of freedom, men  
 sometimes speak loudly upon slight occasions; un-  
 der a tyranny they are compelled to silence, even  
 under the severest inflictions.

*Dare pondus idonea fumo.* PERSIUS.—“To give  
 weight to smoke.”—To give to trifles an air of im-  
 portance.

*Da spatium tenuemque moram; male cuncta ministrat  
 Impetus.* STATIUS.—“Allow an interval for de-  
 liberation; all things are done badly that are done  
 with violence and precipitancy.”

*Data.* Lat.—“Things granted.”—He proceeds on  
 certain data—on premises which have been pre-  
 viously admitted.

## DA———DE

*Data fata secutus.* Lat. VING.—“Following his declared fate.”—Motto of L. ST. JOHN.

*Dat Deus immiti cornua curta bovi.* Lat.—“God gives short horns to the mischievous ox.”—Providence so curtails the means of the malicious, as to make them fall short of their end.

*Date obolum Belisario.* Lat.—“Give a farthing to BELISARIUS.”—This great general was reduced to beg in his old age. The phrase is therefore sometimes applied to fallen greatness.

*Dat veniam corvis, vexat censura columbus.* JUV.—“Censure pardons the crows, whilst it harasses the doves.”—This is a phrase of general use and application. The censorious too often fasten on the innocent, whilst, in their misplaced malice, the guilty are suffered to escape; they  
“Clip the dove’s wings and give the vulture course.”

*Davus sum, non Œdipus.* TERENCE.—“I am Davus (a simple servant,) and not an Œdipus.”—I am not enough of a conjuror to divine the solution of your riddle. Œdipus, according to the Greek fables, had solved the enigma of the sphinx. This was a monster, said to have the face of a woman, the body of a lion, and the wings of a griffin; and to tear to pieces all those who could not answer this question; “Which is the animal that goes in the morning on four feet, at noon on two, and in the evening upon three?” Œdipus said, that it was *Man*, who in his infancy crawled on all-fours; arriving at manhood, walked erect on two legs; and, in the evening of life, was supported by a stick. The sphinx, on hearing this solution, we are told, leaped from a rock, and destroyed herself.

*Debito justitiæ.* Lat. Law Phrase.—*à debito justitiæ.*

—"By debt of justice."—By a claim justly established.

*De bon vouloir servir le roi.*—Fr.—"To serve the king with good will."—Motto of Earls TANKERVILL and GREY.

*Deceptio visus.* Lat.—"A deceiving of the sight." an illusion practised on the eye.

*Decies repetita placbit.* HORACE.—"It will continue to please, though ten times repeated."—This adulatory phrase is often applied to modern dramatic works in particular; but the event has seldom confirmed the prediction.

*Decima.* Lat.—"Part the tenth."—That part (or share) which even now is given of the produce of the earth in many countries by agriculturists, but not by merchants, mechanics, &c. to the ministers of the altar. The institution is very ancient: Abraham gave the tenth of the booty taken from several kings to Melchizedek, who rewarded him with a blessing. According to the example of the Father of the believers, the Hebrew people gave the tenth to their priests; and the holy institution having been found good, was also admitted in their favour by the Ministers of Christianity. The ancient Pagans offered the tenth to Hercules, according to Varro: likewise to other Deities, as asserted by Cicero. The tenth of the produce of the earth, under the name of vectigalia, was poured in the magazines of the Republic.\*

*Decipimur specie recti.* HORACE.—"We are deceived by the appearance of what is right—of rectitude."—Fair appearances are necessary to the purposes of deception.

————— *Decipit*

*Frons prima multos:—rara mens intelligit  
Quod interiore condidit cura angulo.*

Lat.

— “The first appearance deceives many. Our understandings seldom reach to that which has been carefully reposed in the inmost recesses of the mind.”—Those who attempt to judge at the first glance of the characters of men, will be most frequently disappointed. The manners and conversation of men of the world are artificial. It is only by some severe ordeal, or by a long experience, that their natural propensities are to be discovered.

“The tinsel glitter, and the specious mien,  
Delude the most; few pry behind the scene.”

*Decor, decus addit avito.* Lat.—“He adds an honor to those of his ancestors.”—Motto of the Sc. E. of KELLIE.

*Decrevi.* Lat.—“I have decreed.”—Motto of the Ir. E. of WEST-MEATH and L. NUGENT.

*Dedimus potestatem.* Lat.—“We have given power.”—A writ in law, whereby a commission is given to one or more private persons, to assist for the expedition of some act belonging to the judge. The words are used also to denote the commission of a justice of the peace, which begins in the same manner.

*Deducit animus sero quod didicit diu.* SENECA.—“The mind unlearns with difficulty what it has long learned.”—Impressions long entertained are not easily erased.

*De facto.* Lat. Law Phrase.—“From the fact.”

*De jure.* Idem.—“From the law.”—These opposite phrases are best explained together. In some instances, the penalty attaches on the offender at the instant when the *fact* is committed; in others, not until he is convicted by *law*. In the former case, he is guilty *de facto*; in the latter, *de jure*.

*Défaut de la cuirasse.* Fr.—“The defective part of the armour—or want of armour.”—He was taken *au défaut de la cuirasse*; he was attacked on his weak side.

*De fide et officio judicis non recipitur questio.* Lat. Law. Maxim.—“No question can be entertained respecting the good intention and duty of the judge.”—No presumption against him can be received in the first instance. There must be strong and full proof of malversation.

*De gaieté de cœur.* Fr.—“From gaiety of heart.”—Sportively, wantonly.

*Degeneres animos timor arguit.* VIRGIL.—“Fear is the proof of a degenerate mind.”

*De gustibus non est disputandum.* Lat.—“There is no disputing about tastes.”—There are too many, and too various, to be the objects of rational discussion.

*De haute lutte.* Fr.—“By a violent struggle.”—By main force.

*De hoc multi multa, omnis aliquid, nemo satis.* Lat.—“Of this many persons have said much, everybody something, and no man enough.”—This is often used to designate what, in the opinion of the author, are new observations, though on a trite subject.

*Dei plena sunt omnia.* CIC.—“All things are full of God.” The hand of Providence is manifest in every thing.

*De lanâ caprinâ.* Lat.—“About goats' wool.”—A dispute *de lanâ caprinâ*, respecting a matter not worth discussion.

*Delectando pariterque monendo.* HORACE.—“To give equal pleasure and instruction.”—This best praise

of an author, this great master has given elsewhere in other words, "*Miscuit utile dulci*."—He combined that which was pleasurable with what was useful.

*Delenda est Carthago.* Lat.—"Carthage must be destroyed."—The oft-repeated phrase of a Roman senator, tending to provoke the destruction of that rival city.

*Deliberandum est diu, quod statuendum semel.* Pub. Syrus.—"That should be considered long, which can be decided but once."—Every precaution is necessary where the deed is irrevocable.

*Deliberat Roma, perit Saguntum.* Lat.—"Rome deliberates, and Saguntum perishes."—We are slow to resolve, whilst our allies are in the extremity of danger.

*Deliramenta doctrinæ.* Lat.—"The wild speculations or wanderings of learned men."—The phantasies of those whom "too much learning hath made mad."

*Delirant reges, plectuntur Achivi.* Hor.—"The monarchs err, the Greeks (i. e. the people) are punished."—The following poetical paraphrase will render the quotation still more intelligible :

———"When doting monarchs urge  
Unsound resolves, their subjects feel the scourge."

*Delphinum sylvis appingit, fluctibus aprum.* Hor.—"He paints a dolphin in the woods, and a boar in the waves."—He introduces objects which are unsuited to the scene.

*De mal en pis.* Fr.—"From bad to worse."

*De monte alto.* Lat.—"From a high mountain."—Motto of the Ir. Br. DE MONTALT.—This appears to be what is not uncommon in the choice of mottoes, a pun upon the family name.

*De mortuis nil nisi bonum.* Lat.—“Of the dead, let nothing be said but what is *favourable*.”—This long-received maxim is by some not improperly amended by substituting *verum* for *bonum*.—“Let nothing be said but what is *true*.”

*De nihilo nihil fit, in nihilum, nil posse reverti.* Lat. EPICURI SECTA.—“Out of nothing comes nothing, and nothing can be reduced to nothing.”—We hardly need say, that this principle of the sect of Epicurus has been subverted by Christianity. \*

*Denique non omnes eadem mirantur amantque.*

HOR.—

“All men do not, in fine, admire or love the same things.”—This is one of the numberless phrases, the sole tendency of which is to state the general diversity of taste and opinion.

*De non apparentibus et non existentibus eadem est ratio.* Lat. Law Max.—“The reasoning must be the same with respect to things which do not *appear*, as to things which do not *exist*.”

*Deo adjuvante, non timendum.* Lat.—“God assisting, there is nothing to be feared.”—Motto of the Ir. V. FITZWILLIAM.

*Deo date.* Lat.—“Give to God.”—The motto of L. ARUNDEL.

*Deo duce, ferro comitante.*—Lat.—“My God my guide, and my sword my companion.”—The motto of the Ir. E. of CHARLEMONT.

*Deo favente.* Lat.—“With God’s favour.”

*Deo juvante.* Lat.—“With God’s assistance.”

*Deo, non fortuná.* Lat.—“From God not fortune.”—Motto of E. DIGBY and L. EXMOUTH.

*Deo Volente.* Lat.—“God willing.”—So many phrases

# DE————DE

intimating a hope of the aid, or a submission to the will of Providence.

*Dépôt.* Fr. Milit. Term.—“ A store or magazine.”

*Depressus extollor.* Lat.—“ Having been depressed, I am exalted.”—Motto of the Ir. V. MOUNT-GARRET.

*Desideratum.* Lat.—“ A thing desired.”—Such a work is a *desideratum* in that branch of literature.

—*Desinit in piscem mulier formosa superne.* HOR.—“ A woman elegantly formed above, ending in nothing but a fish.”—The idea is taken from the mermaid. The application is to literary works which give the fairest opening promise, and terminate in defect and deformity.

*Desunt cætera.* Lat.—“ The remainder is wanting ;” placed at the end of an imperfect work.

*Desunt inopiæ multa, avaritiæ omnia.* PUB. SYRUS.—“ Poverty is in want of much, but avarice of every thing.”

*Deteriores omnes sumus licentiâ.* TERENCE.—“ We are all the worse for licence.”—The heart is generally deteriorated in those who can carry into act their own will, without responsibility or restriction.

*Détour.* Fr. Milit. Term.—“ A circuitous march.”

*Detur aliquando otium quiesque fessis.* SENECA.—“ Let ease and rest be sometimes granted to the wearied.”—Let there be due alternations of labour and repose.

*Detur pulchriori.* Lat.—“ Let it be given to the fairest.”—This was the inscription on the apple, which fable tells us was adjudged by *Paris* to the goddess *Venus*, to the mortification of *Juno* and *Minerva*.



*De vitâ hominis nulla cunctatio longa est.* Lat. Law Maxim.—“When the life of a man is at stake, no delay that is afforded can be too long.”—By this humane maxim, it is intimated, that, as the effect of a rash sentence cannot be recalled, we should pause and deliberate before we consign a fellow-creature to death. This maxim could not be too strongly impressed, if we did not conceive it to be a mere fiction of the poet,

“And wretches hang, that jury-men may dine!”

*Deum cole, regem serva.* Lat.—“Worship God and preserve the King.”—Motto of the Ir. Earls of EN-NISKILLEN and RANELAGH.

*Deus hæc fortasse benignâ*

*Reducet in sedem vice.*

HOR.—

“Perhaps Providence, by some heavy change, will restore things to their proper places.”

*Deus major columna.* Lat.—“God is the greatest support.”—Motto of L. HENNIKER.

*Deus nobis hæc otia fecit.* VIRG.—“God has given to us this peace or leisure.”

*Dextras dare.* Lat.—“To interchange right hands.”  
—To give each other the most solemn assurance either of mutual support, or of mutual reconciliation.

*Dictum de dicto.* Lat.—“Report upon hearsay.”—  
Vague report. \*

*Dies datus.* Lat. Law Term.—“The day given.”—  
The day or time appointed for the answer of the tenant or defendant.

*Dies faustus.* Lat.—“A lucky day.”

*Dies infaustus.* Lat.—“An unlucky day.”—These were marked by the superstitious Romans, the former with a *white*, and the latter with a *black* stone.

*Dies non.* Lat. Law Phrase. (The word *Juridicus* being understood.)—"The days on which no legal proceedings can take place."—These are, all the Sundays in the year; the *Purification*, in Hilary Term; the *Ascension* in Easter Term; the festival of St. John Baptist, in Trinity Term; and those of *All Saints*, and *All Souls*, in Michaelmas Term.

*Dies si in obligationibus non ponitur, præsentì die debetur.* Lat. Jus. Antiq.—"A bond may be enforced immediately, when the day on which it is to be fulfilled is not specified."<sup>4</sup>

*Dieu avec nous.*—"God with us."—The Motto of E. BERKELEY.

*Dieu ayde.* Fr.—"God assist."—Motto of V. MOUNTMORRES and L. FRANKFORT.

*Dieu défend le droit.* Fr.—"God defends the right."—Motto of the D. of MARLBOROUGH, and E. SPENCER.

*Dieu et mon droit.* Fr.—"God and my right."—The motto of the Sovereigns of Great Britain.

*Dieu me conduise.* Fr.—"May God conduct me."—Motto of L. DELAVAL.

*Dieu pour la tranchée, qui contre?* Fr.—"If God is for us, who shall be against us."—Motto round the crest of E. CLANCARTY.

*Difficile est longum subito deponere amorem.*

CATULLUS.—

"It is difficult at once to relinquish a confirmed passion."—The poet speaks of the passion of love; but it is the same with every other when once rooted by indulgence.

*Difficile est satiram non scribere.* JUVENAL.—"It is

difficult not to write satire ;"—the times being such as to call for its severest correction.

*Difficilem oportet aurem habere ad crimina.* PUB. SYRUS.

"One should not lend an easy ear to criminal charges."—To attack is so much more easy than to repel, that an accuser should ever be listened to with distrust,

*Difficilis, facilis, jucundus, acerbus es idem ;  
Nec tecum possum vivere nec sine te.*

MARTIAL.—

"Your manners are so harsh, yet so easy ; so pleasant, and yet so severe, that I can neither live with you, nor without you."—Thus translated :—

"In all thy humours, whether grave or mellow,  
Thou'rt such a touchy, testy, pleasant fellow,  
Hast so much wit, and mirth, and spleen about  
thee,

That there's no living with thee, nor without thee."

*Difficilis, querulus, laudator temporis acti.* HOR.—

"Harsh, complaining, and the eulogist of the times which are past."—This, generally speaking, is the just character of an old man. Age, we know, is querulous, and delights in the retrospect of its early enjoyments.

*Digito monstrari et dici hic est.* PERSIUS.—"To be pointed at by the finger, and have it said, there goes the man."—Such is the ambition of many to be notorious.

*Dignum laude virum Musa vetat mori.* HOR.—"The  
"Muse forbids the virtuous man to die."—She consecrates his name at least to immortality.

*Dignus vindice nodus.* HORACE.—"A knot worthy to be untied by such hands."—A difficulty which calls for the highest interference.

*Dii penates.* LAT.—"The household gods" among the

ancients. The difference between them and *Dii Lares* was, that each house had its particular *Dii Penates*, to which their influence was limited, while the *Dii Lares* presided over individuals, houses, towns, &c. in general, though each of these had its own.\*

*Dii aliter visum.* VIRG.—“It has seemed otherwise to the gods.”—Providence has disposed of the matter in a different way.

———*Dius proximus ille est*  
*Quem ratio, non ira movet, qui facta rependens*  
*Consilio punire potest.* CLAUDIAN.—  
 “He is next to the gods, whom reason, and not passion, impels; and who, after weighing the facts, can measure the punishment with discretion.”—This is a pleasing picture of a mild governor.

*Dilationes in lege sunt odiosæ.* Lat. Law Maxim.—  
 “Delays in the law are odious.”—This is a maxim, it is to be feared, rather belied in the practice. It can now go to intimate only, that a dilatory plea cannot be received, unless the matter be supported by an affidavit.

*Dimidium facti qui benè cœpit habet.* HOR.—This is literally translated by our own proverb.—“What’s well begun, is half done.”—This proverb is to be found in all languages: vide *Ap̄xn* &c.

*Diruit, ædificat, mutat quadrata rotundis.* HOR.—“He pulls down, he builds up, he changes the square into the round.”—He is perpetually changing, merely to gratify his own caprice.

*Discipulus est prioris posterior dies.* PUB. SYRUS.—  
 “Each succeeding day is the scholar of that which preceded.”—The errors which we commit on one day, should teach us how to conduct ourselves more wisely on those which follow.

*Discite justitiam moniti, et non temnere divos.*

VIRGIL.—

"Learn justice, being admonished, and not to despise the gods."—Learn from affliction the sense of justice, and the respect which is due to Heaven.

*Discit enim citius, meminitque libentius illud,  
Quod quis deridet, quam quod probat.*

HOR.—

"Every man, and woman too, learn and recollect more readily that which is a topic for scandal, than if it were a fit matter for approbation."—This passage has been thus beautifully paraphrased :

"There is a lust in man no power can tame,  
Of loudly publishing his neighbour's shame;  
On eagle's wings immortal scandals fly,  
Whilst virtuous actions are but born and die."

ROSCOMMON.—

*Diseur de bons mots.* Fr.—A sayer of good things."—  
A would-be wit.

—*Disjecti membra poetæ.* HORACE.—"The scattered remains of the poet."—Distort a poetical passage as you will, there still be found some remains of poetic spirit.

*Disponendo me, non mutando me.* Lat.—"By disposing of me, not by changing me."—Motto of the D. of MANCHESTER.

*Distrahit animum librorum multitudo.* SENECA.—"A multitude of books distract the mind."—But little of solid acquirement is to be expected from promiscuous reading.

*Distringas.* Law Phrase.—"You may distrain."—A writ to empower the sheriff to that effect.

*Diversi tempi, diversi costumi.* Ital.—"Other times, other manners."\*

*Dives agris, dives positus in fœnore nummis.* HORACE.

—"A person rich in lands, and money placed at usury."—Used to describe a man of immense property.

———*Dives fieri qui vult,*

*Et cito vult fieri.*

JUVENAL.—

"A man who wishes to become rich, is also desirous of acquiring riches soon."—A desperate adventurer.

*Divide et impera.* Lat.—"Divide and govern."—This is the Machiavelian policy of most governments. By dividing a nation into parties, and poisoning them against each other, the people are deprived of their intrinsic weight, and their rulers incline the scale as suits their caprice or discretion.

*Divitiarum et formæ gloria fluxa atque fragilis; virtus clara æternæque habetur.* SALLUST.—"The praise of riches and of beauty is frail and transitory: virtue alone is illustrious and eternal."

———*Dociles imitandis*

*Turpibus et pravis omnes sumus.*

JUVENAL.

—"We are all easily taught to imitate that which is base and depraved."—To be virtuous requires an effort. Our nature, if inert or unassisted, will slide towards depravity.

"The mind of mortals, in perverseness strong,  
Imbibes with dire docility the wrong."

*Docti rationem artis intelligunt, indocti voluptatem.*

QUINTILIAN.—"The learned understand the reason of the art, the unlearned feel the pleasure."—This axiom serves to mark, and particularly in painting, the broad distinction between cultivated science and natural taste.

*Doctrina sed vim promovet insitam.* HORACE.—"Learning only serves to bring forward the natural force of the mind."—If the mind be devoid of that force, then learning is like "a lump of marle on a barren soil, encumbering what it cannot fertilize."

*Dolce cose a vedere, e dolci inganni.* ARIOSTO.—“Things sweet to see, and sweet deceptions.”—A phrase frequently applied to specious, but deceitful appearances.

*Dolore affici, sed resistere tamen.* PLINY.—“To be affected by grief, but still to resist it.”—This, that finished philosopher observes, is the incumbent duty of man.

*Dolus an virtus quis in hoste requirat?* VIRGIL.—“Who shall ask of an enemy whether he succeeded by stratagem or by valour?”—Either mode is to be adopted in cases of avowed hostility. The only question is, which is most likely to ensure success?

*Dolus versatur in generalibus.* Lat. Law Maxim.—“Fraud lurks in loose generalities.”—It is in its nature, to deal in broad and general statements, without coming to close and tangible assertions: or, in other terms, general propositions, without modification, often lead to very erroneous conclusions.

*Domini pudet, non servitutis.* SENECA.—“I am ashamed of my master, and not of my servitude.”—There is no disgrace in obeying those who are worthy of command.

*Dominium à possessione cœpisse dicitur.* Lat. Law Maxim.—“Right is said to have its beginning from possession.”—This maxim goes to prevent the disturbance of titles to estates. But if there be proof of record established, it outweighs the memory of man, which by the statute 32 Henry VIII. is fixed at sixty years.

*Dominus providebit.* Lat.—“The Lord will provide.”—Motto of the Sc. E. of GLASGOW.

*Donec eris felix, multos numerabis amicos;*  
*Tempora si fuerint nubila, solus eris.* OVID.—  
 “Whilst you are prosperous you can number many

friends ; but when the storm comes you are left alone."

*Dormit aliquando jus, moritur nunquam.* Lat. Law Maxim.—"A right sometimes sleeps, but never dies."—A right to land, for instance, it is understood, cannot die. If a man releases his right, it is extinguished for the time ; but this is to be understood only of the right of the person making the release.

*Dos est magna parentum virtus.* Lat.—"The virtue of parents is in itself a great portion."—No inheritance can be more valuable than that of a fair fame transmitted from our ancestors.

*Double entendre.* Fr.—"A double meaning."—It is generally used to mark an obscene allusion in disguise, or, as the phrase is, wrapt up in clean linen.

*Droit d'aubaine.* Fr.—"The right of escheat."—By this law, which expired with the French monarchy, the personal property of every foreigner, dying within the king's dominions, escheated to the crown.

*Droit des gens.* Fr.—"The law of nations."

*Droit et avant.* Fr.—"Right and forward."—The motto of V. SYDNEY.

*Droit et loyal.* Fr. "Just and loyal."—Motto of L. HUNTINGFIELD.

*Dubiam salutem qui dat afflictis, negat.* SENECA.—"He who holds out a doubtful safety to the afflicted, denies all hope."

———*Ducimus autem*

*Hos quoque felices, qui, ferre incommoda vitæ,  
Nec jactare jugum, vitâ didicere magistrâ.*

JUVENAL.—

"We are also to deem those happy, who, from the experience of life, have learned to bear its ills, and without descanting on their weight." That expe-



rience which leads to resignation and composure, leads at the same time to comparative happiness.

———*Ducis ingenium, res*

*Adversæ nudare solent, celare secundæ.*

HORACE.—

“Misfortunes lay open the skill of a general; prosperous circumstances conceal his weakness.”—It is less difficult, for instance, to gain a battle, than to conduct a retreat.

*Ducit amor patriæ.* Lat.—“The love of my country leads me.”—Motto of the Ir. Baron MILFORD.

*Du fort au faible.* Fr.—“From the strong to the weak.”

*Dulce est desipere in loco.* HOR.—“It is pleasant to play the fool in a proper place.”—There are seasons when it is permitted that wisdom may take the garb of frivolity, and without incurring any reproach.

*Dulce et decorum est pro patriâ mori.* HOR.—“It is pleasing and honourable to die for one's country.”—This is an apophthegm cited in all wars, and in all ages. But sound philosophy will confine its application to the single case of our country's being attacked. It is certainly honourable to die in repelling such an aggression.

*Dulcis amor patriæ, dulce videre suos.* Lat. OVID.—“Dear are the comforts of home, and the society of our friends.”—The deeply felt exclamation of Ovid, during his exile.

*Dulcis inexpertis cultura potentis amici :*

*Expertus metuit.*

HOR.—

“Those who are unacquainted with the world take pleasure in the intimacy of a great man; those who are wiser dread its consequences.”—They know the jealousy and the hazards which attend such a connection.

“Untried how sweet a court attendance!  
When tried how dreadful the dependance!”

FRANCIS.

*Dum deliberamus quando incipiendum, incipere jam serum fit.* QUINTILIAN.—“Whilst we consider when we are to begin, it is often too late to act.”—Deliberation protracted is, on some occasions, as dangerous as precipitancy.

*Dum in dubio est animus, paulo momento huc illuc impel-  
litur.* TERENCE.—“Whilst the mind is in a state of uncertainty, the smallest impulse directs it to either side.”

*Dum lego, assentior.* Lat.—“Whilst I read, I assent.”  
—I yield implicitly to the writer’s opinions. This was used emphatically by Cicero, on reading Plato’s argument on the immortality of the soul.

*Dum spiro, spero.* Lat.—“Whilst I breathe, I hope.”  
—Taken as their motto by the Irish Viscount DILLON and E. of WHITWORTH.

*Dum tacent, clamant.* CICERO.—“Their silence speaks aloud.”—This is said by the great orator of antiquity of the people, under certain circumstances, when their curses are “not loud, but deep.” That is the very aspect under which the despot or the advocate of terror should most dread the ebullition of their rage.

*Dum vires annique sinunt, tolerate laborem;  
Jam veniet tacito curva senecta pede.* OVID.—  
“Whilst your strength and years permit, you should endure and encounter labour; remember that crooked age, with silent steps, will soon arrive.”

*Dum vitant stulti vitia, in contraria currunt.* HOR.—  
“When fools seek to avoid one error, they fall into its opposite.”—They are ever in extremes.

*Dum vivimus, vivamus.* Lat.—“Whilst we live, let us live.”—We only live whilst we enjoy life; let us therefore enjoy it as long as we can.

"Live while you live," the epicure would say,  
 "And seize the pleasures of the present day."  
 "Live while you live," the sacred preacher cries,  
 "And give to God each moment as it flies."  
 LORD, in my views let both united be;  
 I live in *pleasure* when I live to *Thee*.

DODDRIDGE.

— *D'un dévot souvent au chrétien véritable,  
 La distance est deux fois plus longue, à mon avis,  
 Que du pôle antarctique au détroit de Davis.*

BOILEAU.

—"The distance between a devotee and a true Christian, is often twice as great as that from the Southern Pole to Davis's Streights."—The difference between hypocrisy and true devotion is almost immeasurable.

*Duos qui sequitur lepores, neutrum capit.* Lat. Prov.—  
 "He who follows two hares is sure to catch neither."—When the attention of a man is divided between many objects, he rarely attains any of them. He has, according to the English proverb, "too many irons in the fire."

*Durante bene placito.* Lat.—"During our good pleasure."—By this tenure the judges of this country once held their seats, at the will of the sovereign. They now hold them more properly, "*Quamdiu se bene gesserint*, as long as they shall conduct themselves well;" that is to say, during life, unless a criminal charge shall be made and proved against them.

*Durante vitâ.* Lat.—"During life."—A clause in letters patent.

*Durate et vosmet rebus servate secundis.* VIRGIL.—  
 "Hold out and preserve yourselves for better circumstances."—The hope of better times is the strongest argument which can be used to inspire the drooping resolution.

“Endure the hardships of the present state;  
“Live and reserve yourselves for better fate.”

DRYDEN.

*Durum ! sed levius fit patientiâ*

*Quicquid corrigere est nefas.*

HOR.—

“It is harsh !—But that which it is impossible to correct becomes more light by patience.”

“’Tis hard, but patience must endure,  
“And soothe the woes it cannot cure.”

FRANCIS.

*Durum telum necessitas.* Lat. Prov.—“Necessity is a hard weapon.”—It is dangerous to oppose those whom necessity has driven to extremes.—“Necessity has no law.”

*Dux fœmina facti.* VIRG.—“A woman was the leader of the deed.”—This is a quotation often used, because it frequently happens that female spirit takes the lead in the greatest enterprises.

## E.

*Ea sub oculis posita negligimus ; proximorum incuriosi, longinqua sectamur.* PLINY.—“We neglect the things which are placed before our eyes, and, regardless of what is within our reach, we pursue whatever is remote.”—This is frequently and properly applied to the rage for visiting foreign countries, in those who are absolutely unacquainted with their own :

“Abroad to see wonders the traveller goes,  
“And neglects the fine things which lie under his nose.”

*Eau bénite de cour.* FR.—“The holy water of the court.”—i. e. Court promises.

—————*Ebbe il migliore*

*De’ miei giorni la patria.* Ital. METAS.—“I devoted to my country the best of my life.”\*

*Enfans perdus.* Fr.—“Lost children.”—Those troops which are stationed at the advanced or dangerous posts, in English termed the *forlorn hope* of the army.

*Enfant gâté.* Fr.—“A spoiled child.”

*Enfant trouvé.* Fr.—“A foundling.”

*Enfermer le loup dans la bergerie.* Fr. Prov.—“To shut up the wolf in the sheepfold.”—Metaphorically, to patch up a disease.

*Enfilade.* Fr. Milit. Term.—“A row.”—Where a battery is placed so that it can fire along a pass, it is said to *enfilade* that pass. The troops within its range are *enfiladed*.

*En flûte.* Fr.—A large vessel is said to be *en flûte* when she carries only her upper tier of guns; her hold being filled with stores.—She is then only a transport of greater force.

*En grace affie.* Fr.—“On grace depend.”—Motto of the E. of CARDIGAN.

*En habiles gens.* Fr.—“Like able men.”

*En la rose je fleuris.* Fr.—“I flourish in the rose.”—Motto of the D. of RICHMOND.

*En masse.* Fr.—“In a body.”—*En foule.*—“In a crowd.”

*En parole je vis.* Fr.—“I live in the word.”—Motto of L. STOWELL.

*En plein jour.* Fr.—“In open day.”

*En revanche.* Fr.—“In return.”—To make amends or requital.

*En suivant la vérité.* Fr.—“In following truth.”—Motto of the E. of PORTSMOUTH.

*Entre chien et loup.* Fr.—“Between dog and wolf.”—Twilight. It is likewise applied to a man of dubious character, or who, according to the familiar phrase, is neither one thing nor the other. We say in English, “between hawk and buzzard.”\*

*Entre deux feux.*—Fr.—“Between two fires.”\*

*Entre deux vins.* Fr.—“Between two wines.”—Neither absolutely drunk nor sober—half seas over.

*Entre nous.* Fr.—“Between ourselves.

*En vieillissant on devient plus fou et plus sage.*—ROCHEFOUCAULT.—“When men grow old, they become more foolish and more wise.”—At that period of life, some obstinate follies are found to have stricken deeper root, whilst others have been stunted by the lapse of time and by experience.

*Eodem collyrio mederi omnibus.* Lat.—“To cure all by the same salve.”—To play the quack, and vend a *panacea*, or a pretended remedy for all disorders.

*Eo instanti.* Lat.—“At that instant.”

*Eo magis præfulgebat quod non videbatur.* TACITUS,—“He shone with the greater splendour, because he was not seen.”—This expression is used by the historian when speaking of the statue of a great man, which was invidiously removed from the view of a popular procession.—It is not improperly employed in speaking of a retired statesman, who may live in the endeared recollection of the people, though withdrawn from their immediate notice.

*Epicuri de grege porcum.* Lat.—“A swine of the herd of Epicure.”—A man addicted to sensual pleasures.\*

*Equitis et quoque jam migravit ab aure voluptas  
Omnis ad incertos oculos, et gaudia vana.*

HOR.

“Our gentry no longer receive any pleasure through the ear, and relish only delusive shows, and barren pomp.”

“For now our nobles too are fops and vain,  
“Neglect the sense, but love the painted scene.”

*Eripuit cœlo fulmen, sceptrumque tyrannis.* Lat.—  
 “He snatched the thunder from Heaven, and the  
 sceptre from tyrants.”—This was the exergue of  
 a medal struck in honor of the late Dr. BENJAMIN  
 FRANKLIN, when ambassador from the United  
 States to France. The allusion is to his discovery,  
 that the electrical fire and that of lightning are ab-  
 solutely the same, and to the eminent share which  
 he had in establishing the independence of America,  
 his native country.

*E se finxit velut araneus.* Lat.—“He spun from him-  
 self like a spider.”—He had nothing to depend on  
 but his own resources.

*Espérance en Dieu.* Fr.—“Hope in God.”—The  
 motto of the D. of NORTHUMBERLAND and E.  
 BEVERLEY.

*Esprit de Corps.* Fr.—“The spirit of the body.”—  
 That zeal for mutual honor which pervades every  
 collective body, such as the gentlemen of the  
 army, the bar, &c.

*Esprit fort.* A free-thinker.

*Essayez.* Fr.—“Try.”—Motto of L. DUNDAS.

*Esse quam videri malim.* Lat.—“I should wish to  
 be rather than to seem.”—I would rather be  
 in fact estimable, than merely be regarded as  
 such by the world.—Motto of the Ir. E. WIN-  
 TERTON.

*Est demum vera felicitas, felicitate dignum videri.*  
 PLINY.—“The real felicity is in appearing to be  
 worthy of that felicity which you have attained.”—  
 That splendour which is obtained by dark and tor-  
 tuous ways extorts no respect. On worldly great-  
 ness it is character that stamps the value.

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*Est hïc*

*Est ubi vis, animus si te non deficit æquus.*

HOR.—

"It is here, (Happiness) it is any where, if an equal mind be not wanting to you."

"True happiness is to no spot confin'd,  
If you preserve a firm and equal mind ;  
'Tis here, 'tis there, 'tis every where."

*Est modus in rebus ; sunt certi denique fines,  
Quos ultra citraque nequit consistere rectum.*

HOR.—

"There is a *medium* in all things. There are certain limits, beyond or at this side of which propriety cannot exist."—This is a very popular quotation ; it is used to illustrate the position, that every virtue consists in the middle. Thus generosity is the middle virtue, of which avarice and prodigality constitute the two extremes.

*Estne Dei sedes nisi terra et pontus et aer  
Et cælum et virtus ? Superos quid quærimus  
ultrà ?  
Jupiter est, quodcunque vides, quocunque moveris.*

LUCAN.—

"Is there any other seat of the Divinity than the earth, the sea, the air, the heavens, and virtue ; why do we seek the Gods beyond ? He is whatever you see ; he is wherever you move."—This passage is often quoted as containing a sublime idea of the Deity, though falling from the pen of a heathen.

*Esto perpetua.* Lat.—"Be thou perpetual."—May this institution be permanent. Last words of the celebrated *Paolo Sarpi*, speaking of his country (Venice.)

*Esto quod esse videris.* Lat.—"Be what you seem to be."—Motto of L. SONDES.

*Esto, ut nunc multi, dives tibi, pauper amicis.* JUV.—  
"Be, as many in the world now are, rich to yourself, and poor to your friends."



*Est profecto Deus, qui quæ nos gerimus auditque et videt ;*

*Neque id verum existimo, quod vulgo dicitur,  
Fortuna humana fingit aptatque, ut lubet.*

Lat. —

“ There is certainly a God who sees and hears all that we do : I cannot believe that which is ordinarily said, that Fortune makes and unmakes all human affairs at pleasure.”—This is one of the numerous testimonies borne by the beaten writers to the existence of a First Cause. Their own mythology they consider, of course, as merely allegorical.

*Est proprium stultitiæ aliorum cernere vitia, oblivisci suorum.* CICERO.—“ It is the peculiar faculty of fools, to discern the faults of others, at the same time that they forget their own.”

—*Est quædam flere voluptas.*

*Expletur lacrymis, egeriturque dolor.* OVID.—

“ There is a certain pleasure in weeping : grief finds in tears both a satisfaction and a cure.”—There is, as SHAKESPEARE has it, “ a luxury in grief ;” and those know not the workings of the human heart, who attempt the task of consolation, before the first bursts of anguish shall have found free vent.

*Est quoddam prodire tenus si non datur ultra.*

HORACE.—

“ It is something to proceed thus far, if it be not permitted to go farther.”—That industry is to be approved which advances in a certain degree, though it fails of its proposed object.

*Est quoque cunctarum novitas carissima rerum.*

OVID.—

“ Novelty is the most delightful of all things.”—It is the constant pursuit of the “ idly busy,” who constitute so large a portion of mankind.

*Esurienti ne occurras.* Lat.—“ Do not encounter a

hungry man."—Risk not a contest with desperate necessity.

*Et cætera.* Lat.—"And the rest."—This, it may be, observed, is an incorrect phrase; for the copulative is included in *cætera*.

*Et credis cineres curare sepultos?* VIRG.—"Do you think that the ashes of the dead are to be affected by the affairs or passions of the living?"

*Et decus et pretium recti.* Lat.—"The ornament and the reward of virtue."—Motto of the D. of GRAFTON and L. SOUTHAMPTON.

*Etenim omnes artes, quæ ad humanitatem pertinent, habent quoddam commune vinculum, et quasi cognitione quidam inter se continentur.* CIC. pro ARCHIA.—"All the arts which belong to polished life are held together by some common tie, and connected, as it were, by some intimate relation."—Such, for instance, is the relation between Painting, Poetry, and Music.

*Et errat longè meâ quidem sententiâ  
Qui imperium credit gravius esse aut stabilius,  
Vt quod fit, quam illud quod amicitia adjungitur.*  
TERENCE.—

"It is a great error, according to my opinion, in those who believe that a government is more firm, or more assured, when it is supported by force, than when it exists by kindness and voluntary obedience."—In governments, which exist by the mere effect of force and violence, there can be no certainty of duration.

*Et genus et formam regina pecunia donat.* HORACE.—"All-powerful money gives both birth and beauty."

*Et genus et proavos, et quæ non fecimus ipsi,  
Vix ea nostra voco.* OVID.—

"For birth and ancestry, and what we have not ourselves achieved, we can scarcely call our own."—This is frequently employed as a just satire on

the pride of birth, when not sustained by personal achievements.

*Et genus et virtus, nisi cum re, vilior algæ est.*

HORACE.—

“Both virtue and birth, unless sustained by riches, are held more cheap than the sea-weed.”—This, and the preceding maxim, have equally been consecrated by time and truth.

*Etiam fortes viros subitis terreri.* TACITUS.—“Even bold men are to be shaken by sudden events.”—Events that are unforeseen will sometimes ruffle the most even temper, and disturb the firmest mind. The strongest mind is not proof against the influence of surprise.

*Etiam oblivisci quod scis, interdum expedit.* SYRUS.—“It is sometimes expedient to forget what you know.”—It is useful to dissemble, and to withhold even the positive knowledge of facts when one has to deal with an artful adversary.

*Et male tornatos incudi reddere versus.* HOR.—“And to return verses which have been ill-formed to the anvil.”—Such is the wise recommendation of this great poet. Modern writers in general are too indolent to have recourse to this species of forgery.

*Et meæ, si quid loquar audiendum,*

*Vocis accedet bona pars.*

HOR.—

“And if any opinion of mine is worthy of attention, it shall be given freely in his favour.”

*Et mihi res, non me rebus, submittere conor.* HOR.—“I endeavour to make circumstances submit to me, not to submit myself to circumstances.”—This line describes very strongly a mind where firmness and vigour are united.

*Et minimæ vires frangere quassa valent.* OVID. *de Tristibus*.—“A little force will break that which has been cracked before.”—When a man's spirits are once broken, he is afterwards easily subdued by the slightest occurrence.

## ET————ET

*Et nati natorum, et qui nascentur ab illis.* VIRG.—

“And the children of our children, and those who shall be born of them.”—These things we shall feel and remember, and our “*nati natorum*, &c.—our prosperity to the latest period.

*Et nos quoque tela sparsimus.* Lat.—“And we too have flung our weapons.”—Motto of E. MOIRA.

———*Et Phœbo digna locuti,*

*Quique sui memores alios fecere merendo :*

*Omnibus his niveâ cinguntur tempora vittâ.*

VIRG. —

“Those who spoke things worthy of Phœbus (the inspiring God), and those who made men recollect them for their deserts,—all have their temples bound with a snow-white ribbon.”—The poet is describing Elysium ; and he assigns this as a distinctive mark to the poetic instructors, and to the benefactors of mankind.

———*Et quæ sibi quisque timebat*

*Unius in miseri exitium conversa tulère.* VIRG.

—“And what each man feared for himself was easily borne, when it was turned to the destruction of a single wretch !”—The circumstance to which the poet alludes is this—one man out of an army was to be sacrificed ; the lot being drawn, each man cheerfully submitted to the decision which removed his individual apprehensions. Such is human nature.

*Et quiescenti agendum est, et agenti quiescendum est.*

SENECA.—“The active should occasionally rest, and the inactive should apply to labour.”—The mind, as well as the body, requires alternate action and repose.

*Et qui nolunt occidere quenquam,*

*Posse volunt.*

JUVENAL.—

“Even those who do not wish to kill a man, are

willing to have that power.”—Such is the spirit of ambition in the human mind, that even those wish for a control over their equals, who are least likely to abuse their power.

*Etre pauvre sans être libre, c'est le pire état où l'homme puisse tomber.* ROUSSEAU.—“To be poor without being free, is the worst state into which man can fall.”—Poverty and slavery united, certainly form the worst condition of human existence.

*Etre sur un grand pied dans le monde.* Fr. Prov.—“To be on a great foot (or footing) in the world.”—This proverb originated at the time when a man's rank was known by the size of his shoes. Those of a prince measured two feet and a half—a plain cit was allowed only twelve inches.

*Et sic de similibus.* Lat. “And so of the like.”—What is said of this will apply to every thing similar.

*Et vitam impendere vero.* Lat.—“Keep the truth at the hazard of life.”—Motto of L. HOLLAND. *Vitam impendere vero* was likewise prefixed by J. J. ROUSSEAU to his works, and the end which he proposed or pretended to propose himself.\*

*Ex abusu non arguitur ad usum.* Lat. Law Maxim.—“No argument can be drawn from the abuse of a thing against its use.”—If a principal or practice be perverted from its right meaning or end, no solid argument against either can be drawn from such perversion. We have heard of debtors made the victims of personal spleen by their creditors; but it would not be fair to argue, on this ground alone, against the practice of imprisonment for debt.

*Ex cathedrâ.* Lat.—“From the chair,”—an ordinance, *ex cathedrâ*, pronounced from high authority.

*Exceptio probat regulam.* Lat. Law Maxim.—“The exception proves the existence of the rule.”

*Excerpta.* Lat.—“Extracts.”—Abridged passages taken from a work.

*Excessus in jure reprobatur.* Lat. Law Maxim.—“All excess is condemned by the law.”—Whatever the law ordains must be within the rules of reason. Thus the law awards liberal, but it by no means allows excessive damages.

*Excitari non hebescere.* Lat.—“To be spirited, not inactive.”—Motto of L. WALSHINGHAM.

*Ex concessio.* Lat.—“From what has been granted.”—Arguments, *ex concessio*, from admissions made by an adversary.

*Excusatio non petita fit accusatio manifesta.* Lat.—“An exculpation not called for betrays the guilt of him who makes it.”\*

*Ex curia.* Lat.—“Out of court.”

*Ex debito justitiæ.* Lat.—“From what is due to justice.”

*Ex delicto.*—Lat.—“From the crime.”

*Exeat aula qui vult esse pius.* LUCRET.—“Let him who will be good retire from the court.”—The satirists of very early days have noticed courts as hot beds of immorality.

*Exegi monumentum ære perennius.* HORACE.—“I have completed a monument more lasting than brass.”—This phrase is justly applied by the poet to his own works.

*Exemplo plus quam ratione vivimus.* Lat.—“We live more by example than by reason.”—Most men act rather upon the precedents set by others, in like cases, than on their individual judgment. Those who are high in place and authority, should there-

fore be cautious as to the nature of the example which they hold forth to others.

*Exemplo quodcunque malo committitur, ipsi*

*Displicet auctori.*

JUVENAL.

"Whatever is committed from a bad example is displeasing even to its author."—We hate those faults in others, of which we have ourselves set the example.

*Ex facto jus oritur.* Lat. Law Maxim.—"The law arises out of the fact."—Until the fact be settled, the law cannot apply.

*Ex fide fortis.* Lat. —"Strong through faith."—Motto of E. BEAUCHAMP.

*Exigui numero, sed bello virida virtus.* VIRG.—"Small in number, but of tried and war-proof valour."—A quotation not seldom resorted to, for the purpose of encouraging the smaller number to resist the greater force.

*Ex mero motu.* Lat.—"From a mere motion."—From a man's own free will without suggestion or constraint. This formula is sometimes inserted in charters and letters patent, as a bar to exceptions, signifying that the king acted from his own free will, and was not abused by false suggestions.

*Ex necessitate rei.* Lat.—"From the necessity of the case."—Arising from the urgency of circumstances.

*Ex nihilo nihil fit.* Lat.—"Nothing can come of nothing."—No beneficial result can be expected where the basis is unsolid.

*Ex officio.* Lat.—"By virtue of his office."—As a matter of duty.

*Ex parte.* Lat.—"On one side." *Ex parte* evidence,—that testimony which, as before a grand

jury, is delivered only on the side of the prosecution.

*Ex pede Herculem.* Lat.—“ Judge of the size of the statue of *Hercules* from that of the foot.”—Decide upon the whole from the specimen which is furnished.

*Experimentum crucis.* Lat.—“ The experiment of the cross.”—A bold and decisive experiment. The original use of this phrase has escaped recollection. It is variously said to be a cross or direction-post, for the guidance of others—or a sort of torture where truth has been elicited by force.

*Experto crede.* Vrag.—“ Believe one who has experience enough to justify his opinion.”

*Expertus metuit.* HORACE.—“ The man who has experience dreads it.”—The original application was to the friendship of the great. The phrase however is often and variously applied.

*Et facere et pati fortia, Romanum est.* Li —“ It is the characteristic of a Roman to act v d suffer bravely.”

*Exercitatio optimus est magister.* Lat.—“ Exercise is the best instructor.”

*Explorant adversa viros. Perque aspera duro  
Nititur ad laudem virtus interrita clivo.*

SILIUS ITALICUS.—

“ Adversity tries men ; and virtue struggles after fame regardless of the adverse heights.”—The first part of this quotation refers to an axiom which is universally admitted.

*Expressa nocent, non expressa non nocent.* Lat. Jus. ANTIQ.—“ What is expressed may be hurtful, what is not expressed cannot do an injury (in con-



tracts).”—We must avoid saying more than is absolutely necessary. \*

*Expressio unius est exclusio alterius.* Lat. Law Maxim.—“The naming of one man is the exclusion of the other.”

*Expressum facit cessare tacitum.* Lat. Law Maxim.—A matter expressed, causes that to cease which otherwise, by intendment of law, would have been implied.”—An express covenant qualifies the generality of the law, and restrains it from going farther than is warranted by the agreement of the parties.

*Ex quo vis ligno non fit Mercurius.* Lat. Prov.—“A Mercury is not to be carved out of every wood.”—This corresponds with the homely proverb—“You cannot make a silk purse,” &c.

*Ex tempore.* Lat.—“Out of hand—without delay, or loss of time.”

*Extinctus amabitur idem.* Hor.—“The same man when dead shall be beloved.”—Envy pursues the living. No man can expect to share the full honours which are due to merit, until after his decease.

*Extremis malis, extrema remedia.* Lat.—“To desperate evils desperate remedies.”\*

*Ex ungue leonem.* Lat.—“You may know the lion by his claw.”—Metaphorically, applied to a detached specimen, in which the hand of a master is recognisable.\*

*Ex uno disce omnes.* Lat.—“From one you may learn all.”—From this specimen you may judge of the remainder.

*Evviva or Viva.* Ital.—“Long may live.”—A cheering expression—Huzza! \*

F.

*Faber suæ fortunæ.* Lat.—“The architect of his own fortune.”

*Facietiarum apud præpotentes in longum memoria est.*

TACITUS.—“The powerful hold in deep remembrance an ill-timed pleasantry.”—It is dangerous to sport with the feelings of the great. An unlucky jest has often been construed into a crime, by a despotic sovereign, or an arbitrary government.

—*Facies non omnibus una,  
Nec diversa tamen, qualis decet esse sororum.*

OVID.—

“The face was not the same with all. It was not however materially different; the resemblance was such as should appear between sisters.”—These lines which were originally used to express a family likeness, are now employed to mark those political circumstances, which from their similitude bespeak the same political parent.

*Facile est inventis addere.* Lat.—“It is easy to add to things already invented.”—This is a maxim frequently quoted abroad, in order to vilify the English genius. But leaving our original inventions out of the question, every unprejudiced man will allow, that the improvements which this country has made, have incalculably outvalued the hints which, in some particular cases, we have borrowed.

*Facile omnes cum valemus recta consilia*

*Ægrotis damus. Tu si hic sis aliter senties.*

TERENCE.

“We can all, when we are well, give good counsel to the sick. Were you in my place, you would feel otherwise.”—We think and feel for others dif-

ferently from what we should do for ourselves were we in a similar situation.

*Facile princeps.* Lat.—“The admitted chief.”—The first man without dispute.

—————*Facilis descensus Averni.*

*Sed revocare gradum, superasque evadere ad auras,  
Hic labor, hoc opus est.* VIRGIL.—

“The descent into hell is easy; but to recall your steps, and re-ascend to the upper skies, forms the difficulty and the labour.”—The poet speaks of the descent of Æneas into the infernal regions. In its general application, it means that it is much easier for a man to get into, than to extricate himself from, any difficulty or danger.

—————*Facilius crescit quam inchoatur dignitas.* LABERIUS.—“It is more easy to obtain an accession of dignity, than to acquire it in the first instance.”—It is with respect, as with opulence; the first beginnings of both are difficult, but each is afterwards easily increased.

*Facinus quos inquinat æquat.* LUCAN.—

“Those whom guilt stains, it equals.”—The expression is nervous and happy. Nothing can be so great a leveller as the mutual consciousness of criminality.

*Facinus majoris abollæ.* JUVENAL.—“The crime of a higher robe.”—A crime committed by a philosopher of graver character. The *abolla* was a cloak worn by philosophers, and sometimes by military men.

*Façon de parler.* Fr.—“A manner of speaking.”—*C'est ma façon de parler.*—“It is the mode in which I choose to express myself.”

*Fac simile.* Lat.—“Do the like.”—A close imitation. An engraved resemblance of a man's hand-writing, &c.

*Fæx populi.* Lat.—“The dregs of the people.”—Contemptuously applied to the lower classes.

*Faire le bec.* Fr.—“To make the bill.”—To instruct a man in what he is to say.\*

*Faire le diable à quatre.* Fr.—“To play the very devil.”\*

*Faire le pendant.* Fr.—“To be the counterpart.”\*

*Faire mon devoir.* Fr.—“To do my duty.”—Motto of the Ir. E. of RODEN.

*Faire sans dire.* Fr.—“To act without ostentation.”—The motto of the E. of ILCHESTER.

*Fallacia alia aliam trudit.* TERENCE.—“One imposture or fallacy succeeds to another.”—This can be applied to nothing with more propriety than to the various methods by which philosophers pretend to explain the operations of nature: one system succeeds to another; ask not which is the true one, but which is the most fashionable.\*

*Fallentis semita vitæ.* HORACE.—“The deceitful path of life.”

*Fallit enim vitium, specis virtutis et umbræ,  
Cum sit triste habitu—cultuque et veste severum.*

JUVENAL.—

“Vice can deceive under the shape and shadow of Virtue, when sad and severe in its dress and countenance.”—Such are the garb and appearance which are generally worn by profound hypocrisy.

*Fallitur egregio quisquis sub principe credit  
Servitium. Nunquam libertas gratior extat  
Quam sub rege pio.*

CLAUDIAN.—

“That man is deceived who thinks it slavery to live under an excellent prince. Never did liberty appear in a more gracious form, than under a pious king.”—This once was poetic incense offered to an emperor. It is now quoted as an axiom by the advocates for absolute monarchy.

*Falsus honor juvat et mendax infamia terret*

*Quem nisi mendosum et mendacem?* HOR.—

“False honour aids, and calumny deters, none but the vicious and the liar.”—The man of spirit and integrity will equally despise the encomium and the aspersion which are founded upon falsehood.

“False honours please, and false reports disgrace.

“And trouble, whom? The vicious and the base.”

*Famæ damna majora, quam quæ æstimari possint* LIVY.

—“The injury done to character is so great, that it cannot possibly be estimated.”—He who “robs me of my good name—makes me so poor indeed,” that I never can have a full measure of reparation.

*Fames es optimus coquus.* Lat.—“Hunger is the best of all cooks.”

*Fac—fac.* Lat.—“Speak—do.”—Motto of the Sc. Baron FAIRFAX.

*Far di necessità virtù.* Ital.—“To make a virtue of necessity.”\*

*Fari quæ sentiat.* Lat.—“To speak what he may think.”—The motto of the E. of OXFORD.

*Fas est et ab hoste doceri.* Lat.—“It is fair to derive instruction even from an enemy.”—He who notices the mistakes of a foe, gains thence a lesson of advantage.”

*Fastidientis est stomachi multa degustare.* SENECA.—  
“It proves a squeamish stomach to taste of many things.”—A weak appetite, taken in any sense, is only to be allured by variety.

*Fata volentem ducunt, nolentem trahunt.* Lat.—“The fates lead the willing, and drag the unwilling.”—This accords only with the Pagan and Mahometan doctrine of predestination.

*Fata obstant.* Lat.—“The fates oppose it.”—It is in the destiny of things that the matter should be otherwise settled.

*Fatetur facinus is qui iudicium fugit.* Lat. Law Maxim.  
—"He confesses his crime, who flies from judgment."—His flight is a tacit admission of his guilt.

*Favete linguis.* Lat.—"Favour by your tongues."—  
Give attention whilst the business proceeds. A solemn admonition repeatedly given whilst the superstitious rites of the Romans were in the act of being performed.

*Fax mentis, incendium gloriæ.* Lat.—"The torch of the mind is the flame of glory."—Motto of the Ir. E. of GRANARD.

*Felices ter et amplius*

*Quos irrupta tenet copula, nec, malis*

*Divulsus querimoniis,*

*Supremâ citius solvet amor die.* Hon.—

"Happy and thrice happy are those who enjoy an uninterrupted union, and whose love, unbroken by evil complaints, will not dissolve until the last day."

—There is no happiness on earth exceeding that of reciprocal satisfaction in a conjugal state.

"Thrice happy they whose hearts are ty'd

In Love's mysterious knot so close,

No strife, no quarrels can divide,

And only death, fell death can loose."

*Felicitas multos habet amicos.* Lat.—"Happiness has many friends."—All men court the intercourse of the prosperous.

*Felicitas nutrix est iracundiæ.* Lat. Prov.—"Prosperity is the nurse of anger."—It leads men to indulge their passions and forget themselves.

*Felix quem faciunt aliena pericula cautum!* Lat.—  
"Happy are they who can learn prudence from the danger of others!"—As they do not purchase it by personal suffering.

*Felix qui nihil debet.* Lat.—"Happy is the man who owes nothing."

*Felix qui potuit rerum cognoscere causas.* VIRGIL.—  
 “Happy is the man who is skilled in tracing effects  
 up to their causes.”

*Felo de se.* Law Term.—“A felon of himself.”—A  
 person of sound mind who voluntarily puts an end  
 to his existence.

*Femme couverte.* Fr.—“A covered or married wo-  
 man.”

*Femme sole.* Fr.—“A spinster—a woman unmarried.”

*Feræ naturæ.* Lat.—“Of a wild nature.”—This phrase  
 is generally used to describe those animals which,  
 being of a wild and savage nature, are the common  
 property of all. Tame animals, on the other hand,  
 which are the absolute property of man, are called  
*mansueta*, from *manui assueta*, “accustomed to the  
 hand,” or *domitæ naturæ*, “of a tame and subdued  
 nature.”

*Fere libenter homines id quod volunt credunt.* CÆSAR.—  
 “Men generally believe with willingness that which  
 they wish to be true.”

*Ferme ornée.* Fr.—“A decorated farm.”—A farm in  
 which, though ornament be introduced, its useful  
 purposes are not overlooked.

*Fertilior seges est alicui semper in agris,  
 Vicinumque pecus grandius uber habet.* OVID.  
 —“The crop is always greater in the lands of an-  
 other, and the cattle of our neighbour are deemed  
 more productive than our own.”—Such is the na-  
 ture of man; most persons are of opinion, that  
 they have not their proper share in the goods of  
 Fortune.

*Ferto, feresis.* Lat.—“Bear and you will be forborne.”  
 —Forgive and you will be forgiven; or, if you expect  
 assistance you must give it.\*

*Festina lente.* AUGUSTUS. CÆSAR.—“Hasten slowly.”  
—Do not let impetuosity betray you into imprudence. Motto of E. FINGAL and Lords DUNSANY and LOUTH.

*Festinare nocet, nocet et cunctatio sæpe ;  
Tempore quæque suo qui facit, ille sapit.*

OVID.—

“It is injurious to hasten, and delay is also frequently injurious. The man is wise, who does every thing in its proper time.”—The prudent man will equally avoid the extremes of tardiness and of precipitation.

*Festinatio tarda est.* Lat.—“Haste is slow.”—Precipitancy seldom attains its object.

*Festinat decurrere velox*

*Flosculus angustæ, miseræque brevissima vitæ  
Portio : dum bibimus, dum sarta, unguenta, puellas  
Pascimus, obrepit non intellecta senectus.*

JUVENAL.—

“The flower of our short-lived existence fades rapidly into decline ; its course is speedily terminated ;—whilst we drink, and call for garlands, for perfumes, and for girls, old age steals upon us by surprise.”—No other explanation of this serious admonition is necessary, than to say that the Romans wore wreaths of roses, and were perfumed at their banquets.

*Fête champêtre.* Fr.—“A rural feast.”—An entertainment, with rustic sports, given in the open air.

*Fiat.* Lat.—“Let it be done.”—A word used to signify a peremptory and decisive order.

*Fiat justitia, ruat cælum.* Lat.—“Let justice be done though the heavens may fall.”—Though ruin should ensue, let justice take its course.

*Fiat lux.* Lat.—“Let there be light.”



*Ficta voluptatis causa sit proxima veris.* HOR.—“Let the feigned source of pleasure be as near as possible to the true.”—This is a judicious advice to poets. In indulging the imagination, let not the departure be too great from probability.

*Fide et amore.* Lat.—“By faith and love.”—Motto of the M. of HERTFORD.

*Fide et fiducia.*—Lat.—“By faith and confidence.”—Motto of the Sc. E. of ROSEBERRY.

*Fide et fortitudine.* Lat.—“By faith and fortitude.”—Motto of the E. of ESSEX.

*Fidei coticula crux.* Lat.—“The cross is the touchstone of faith.”—Motto of the Earls of CLARENDON and JERSEY.

*Fideli certa merces.* Lat.—“The faithful are certain of their reward.”—Motto of L. BORINGDON.

*Fidelis ad urnam.* Lat.—“Faithful to the ashes.”—Motto of the Ir. Baron SUNDERLIN.

*Fidélité est de Dieu.* Fr.—“Fidelity is of God.”—Motto of the Ir. V. POWERSCOURT.

*Fideliter.* Lat.—“Faithfully.”—Motto of the Sc. Baron BANFF.

*Fide, non armis.* Lat.—“By faith, not by arms.”—Motto of L. GAMBIER.

*Fides probata coronat.* Lat.—“Approved faith crowns.”—Motto of the Sc. E. of MARCHMONT.

*Fides sit penes auctorem.* Lat.—“Let the faith be with the author.”—A phrase often used, when a writer, citing a supposed fact, chooses to cast the responsibility on the person who had previously given it to the public.

*Fidus et audax.* Lat.—“Faithful and intrepid.”—Motto of the Ir. Baron LISMORE.

*Fieri facias.* Law Lat.—“Cause it to be done.”—A judicial writ addressed to the sheriff, empowering him to levy the amount of a debt, or damages recovered.

*Filius nullius.* Lat.—“The son of nobody.”—A bastard, so called because, by common law, he cannot have an inheritance.

*Fille de joie.* Fr.—“A girl of pleasure.”—A prostitute.

*Finem respice.* Lat.—“Look to the end.”—Motto of the Ir. E. of DARNLEY.

*Finis coronat opus.* Lat.—“The end crowns the work.”—It is impossible to decide on the merits of an affair, until it is completely terminated.

*Firmior quo paratior.* Lat.—“I am stronger by being always prepared.”—Motto of the Sc. Earl of SELKIRK.

*Fit fabricando faber.* Lat.—“To become a smith you must work at the smithy.”—There is nothing like practice.\*

*Flagrante bello.* Lat.—“Whilst the war is raging.”—During hostilities.

*Flagranti delicto.* Lat.—“In the commission of the crime.”—A person apprehended *flagranti delicto*, with full evidence of his guilt.

*Flamma per incensas citius sedatur aristas.* Lat.—“The flames are sooner to be extinguished, when once spread amongst the standing corn.”—This is figuratively applied to the rapid propagation of any destructive opinion, whether political or religious.

*Flebile ludibrium.* Lat.—“A sad mockery.”—A derision to be lamented of something highly just and respectable.

*Flebit et insignis tota cantabitur urbe.* HOR.—“He shall regret it, and become the sad burthen of some merry song.”—Spoken of any one who may chance to provoke the indignation of the poet.

*Flèche.* Fr. Milit. Term.—“An arrow.”—A small fort open to your army, but with a ditch and breast-work towards the enemy. It is so called from its resemblance to the point of that weapon.

*Flectere si nequeo superos, Acheronta movebo.*

VIRGIL.—

“If I cannot influence the gods, I will move all hell.”—Acheron, a river of the infernal regions, in the Pagan mythology, is here put figuratively for the whole. This language is frequently put into the mouth of a political opponent, of whom it is supposed, that, if he cannot effect his purposes by laudable means, he will still endeavour to effect them by resorting to the worst and lowest agency.

*Flecti non frangi.* Lat.—“To bend, not to break.”—Motto of the Ir. V. PALMERSTON.

*Floriferis ut apes in saltibus omnia libant.*

LUCRET.—

“As bees taste of every thing in flowery lawns.”—They collect the most precious juices of every flower. The motto is generally chosen by selectors, who either cull, or affect to cull the beauties of many authors.

*Forma bonum fragile est.* Lat.—“Beauty is a fading gift.”

*Fœcunda culpæ sæcula nuptias*

*Primum inquinavère et genus et domos.*

HOR.—

“This age, fertile of guilt, has first polluted the marriage-bed, and with it our houses and our race.”—The poet seems to have calculated this quotation for the meridian of London at the commencement of the 19th century.

*Fœcundi calices quem non fecère disertum?* HOR.—

“Whom has not the inspiring bowl made eloquent?”—Every man can converse with fluency when his spirits have been raised by wine.

*Fenum habet in cornu.* Lat. Prov.—“He carries hay upon his horn.”—It was the custom of the ancients to put a wisp of hay about the horns of a mad bull. He bears evident signs of madness.

*Formidabilior cervorum exercitus, duce leone, quam leonum cervo.* Lat. Prov.—“An army of stags are more to be feared under the command of a lion, than an army of lions led by a stag.”—A proverb which intimates that less depends on the discipline or valour of an army than on the skill and ability of its general.

*Formosa facies muta commendatio est.* LABERIUS.—“A pleasing countenance is a silent recommendation.”

—————*Forsan et hæc olim meminisse juvabit :  
Durate et rebus vosmet servate secundis.*

VIRG.—

“Perhaps the remembrance of these events may prove a source of future pleasure. Endure them therefore, and reserve yourselves for more prosperous circumstances.”—A most powerful appeal to companions in adversity.

*Forsan miseros meliora sequentur.* VIRG.—“Perhaps a better fate awaits the afflicted.”—A topic of consolation similar to the preceding.

*Fortem posce animum.* Lat.—“Wish for a strong mind.”  
—Motto of L. SAYE and SELE.

*Forte scutum salus ducum.* Lat.—“A strong shield is the safety of commanders.”—Motto of E. FORTESCUE and the Ir. V. CLERMONT. The two first words form a pun on the family name *Fortescue*.

*Forti et fideli nihil difficile.* Lat.—“Nothing is difficult to the brave and faithful.”—Motto of the Ir. Baron MUSKERRY.

*Fortior et potentior est dispositio legis quam hominis.*  
Lat. Law Maxim.—“The disposition of the law is

of greater force and potency than the disposition of man."—Thus a man, having granted a lease for years, cannot overthrow this grant by any surrender of his interests.

*Fortis cadere, cedere non potest.* Lat.—"The brave man may fall, but cannot yield."—Motto of the Ir. M. of DROGHEDA.

*Fortis sub forte fatiscet.* Lat.—"A brave man will yield to a braver man."—Motto of the Ir. E. of UPPER OSSORY.

*Fortiter et rectè.* Lat.—"Courageously and honorably."—Motto of L. HEATHFIELD.

*Fortiter, fideliter, feliciter.* Lat.—"Boldly, faithfully, successfully."—Motto of the Ir. V. MONCK and L. HUTCHINSON.

*Fortiter geret crucem.* Lat.—"He will bravely support the cross."—Motto of the Ir. B. DONOUGHMORE.

*Fortitudine et prudentiâ.* Lat.—"By fortitude and prudence."—Motto of E. POWIS.

*Fortunæ cætera mando.* Lat.—"I commit the rest to fortune."—I have made the wisest arrangement in my power; but I still know that I am not beyond the reach of accident.

*Fortunæ filius.* HORACE.—"A son of Fortune."—A person highly favoured by that blind Deity.

*Fortunæ majoris honos, erectus et acer.*

CLAUDIAN.—

"A man who reflects honour on his distinguished situation; of an erect and bold spirit."

*Fortuna multis dat nimium, nulli satis.* MART.—"Fortune gives too much to many, but to none enough."—No man, be his possessions ever so great, is content with that which he actually possesses.

*Fortuna, nimium quem fovet, stultum facit.* Lat. Prov.  
—" Fortune, when she caresses a man too much,  
makes him a fool."—Even the wisest may be in-  
toxicated by a long succession of prosperity.

*Fortuna opes auferre, non animum potest.* SENECA.—  
" Fortune can take away riches, but cannot deprive  
of courage."—A man of strong mind rises superior  
to all the vicissitudes of fortune.

*Fortuna sequatur.* Lat.—" Let fortune follow."—Motto  
of the E. of ABERDEEN.

*Fortuna vitrea est: tum cum splendet frangitur.* SY-  
RUS.—" Fortune is made of glass: when she shines  
she is broken."—She has all its splendour and all  
its brittleness.

*Foy pour devoir.* Fr.—" Faith for duty."—Motto of  
the D. of SOMERSET.

———*Fragili quærens illidere dentem*  
*Offendet solido.* HOR.—  
" He (my adversary) in seeking to fasten on a weak  
part, shall find a firm resistance."—If his malice be  
directed towards me, he shall meet with an unlook-  
ed-for and plenary punishment.

*Fraises.* Fr.—" Pointed stakes used in fortification."

*Frangas, non flectes.* Lat.—" You may break, you  
shall not bend me."—Motto of the M. of STAF-  
FORD.

*Fraus est celare fraudem.* Lat. Law Maxim.—" It is a  
fraud to conceal a fraud."—On such a concealment  
devolves a share in the guilt.

*Fraudare eos qui sciunt et consentiunt nemo videtur.*  
Lat. Jus. ANTIQ.—" A fraud upon those w<sup>h</sup>  
are aware of it, and consent to it, is not deemed a  
fraud."\*

*Fronti nulla fides.* Lat.—" There is no trusting to the  
countenance."—We cannot judge by appearances.

*Frastra fit per plura, quod fieri potest per pauciora.*

Lat.—“That is idly done by many, which may be done by a few.”—This maxim, though it may be variously applied, is generally used to enforce the position—that it is better to proceed by negotiation than by warfare.

*Frustra laborat qui omnibus placere studet.* Lat. Prov.

—“He labours vainly who endeavours to please every person.”—Exemplified in the popular fable of the old man, his son, and the ass.

*Fugam fecit.* Lat. Law Phrase.—“He has taken to flight.”—Used when it is found by inquisition, that a person has fled for felony, &c.

*Fugere est triumphus.* Lat.—“Flight is triumph.”—Not improperly applied by the moralist, when speaking of the numerous temptations to which youth is exposed.\*

*Fuge magna : licet sub paupere tecto  
Reges et regum vitâ præcurrere amicos.*

HOR.—

“Avoid greatness; in a cottage there may be found more real happiness, than kings or their favourites enjoy in palaces.”

*Fugiendo in media sæpe ruitur fata.* INVR.—“By flying, men often meet the very fate which they wish to avoid.”—Prudence is sometimes defeated by chance, and produces the same consequences with rashness.

*Fugit hora.* Lat.—“The time passes over.”—Opportunities are soon lost. We must take time by the forelock.\*

*Fugit irreparabile tempus.* Lat.—“Time flies—it flies for ever :”—its loss is not to be repaired.\*

*Fuimus.* Lat.—“We have been.”—Motto of the Sc. E. ELGIN.

*Fuit Ilium.* VIRG.—“Troy has been.”—That which was the object of contention exists no more.

*Functus officio.* Lat.—“Discharged of duty.”—He is *functus officio*—his official power no longer exists.

*Fungar inani munere.* VIROIL.—“I shall discharge a fruitless and unavailing duty.”—This is a common prefix to an elegy on a deceased friend.

*Fungar vice cotis, acutum*  
——*Reddere quæ ferrum valet, exors ipsa secandi.*

HOR.—

“I shall perform the office of a whet-stone, which can make other things sharp, though it is itself incapable of cutting.”—A didactic writer may instruct others to do that well, which he is himself wholly incapable of performing.

“I’ll play the whet-stone, useless and unfit  
“To cut myself—I’ll sharpen others’ wit.”

*Furiosus furore suo punitur.* Lat. Law Maxim.—“A madman or lunatic is punished by his own madness.”—If a madman kill any person, he shall not suffer for the act, because being deprived of memory and understanding, by the hand of God, he is regarded as having broken the mere words of the law, but not the law itself.

*Furor.* Lat.—“A rage.”—*Furor loquendi*, an eagerness for speaking.—*Furor scribendi*, an itch for writing.  
*Vide Cacoëthes.*

——*Furor arma ministrat.* VIRE.—“Their rage supplies them with weapons.”

*Furor fit læsa sæpius patientia.* Lat. Prov.—“Patience, when too often outraged, is converted into madness.”—There is a certain degree of irritation which is beyond all endurance.



*Fuyez les dangers du loisir,  
L'oisiveté pèse et tourmente,  
L'ame est un feu qu'il faut nourrir,  
Et qui s'éteint, s'il ne s'augmente.*

VOLTAIRE.—

"Avoid the dangers of idleness; time unoccupied is heavy and irksome; the mind is a flame which requires a constant supply; it must increase or it will disappear."\*

*Fuyez les procès sur toutes choses: la conscience s'y intéresse, la santé s'y altère, les biens s'y dissipent.* LA BRUYERE.—"Avoid law-suits beyond all things; they influence your conscience, impair your health, and dissipate your property."

G.

*Gaieté de cœur.* Fr.—"Gaiety of heart."—Sportiveness.  
High animal spirits.

*Galimatias.* Fr.—"A string of high sounding nonsensical phrases."—Voltaire in allusion to the bombastical style of his contemporary Thomas, sarcastically called it *Galithomas*. \*

*Gardez bien.* Fr.—"Take care."—Motto of the Sc.  
E. of EGLINTOUN.

*Garde fou.* Fr.—"Fool preserver."—Parapet of a bridge. A man who entertained very exaggerated notions of his own importance having crossed a new bridge, of which the *garde fou* did not appear to him sufficiently high, complained of it to the architect. The latter replied, "when I built the bridge, Sir, I was not aware that it was your intention to walk over it."\*

*Gardez là foy.* Fr.—“Keep faith.”—Motto of E. POULETT and L. KENSINGTON.

*Garrit aniles ex re fabellas.* HOR.—“He tells an old wife’s tale rather pertinently.”—This is sometimes addressed to an opponent, who is possessed of more anecdote than argument.

*Gaudetque viam fecisse ruinâ.* LUCAN.—“He rejoices to have made his way by ruin.”—This is the character given by the poet to Cæsar. It will equally suit any other ambitious despot, who, in the pursuit of his object, is regardless of the havock, which he may occasion amongst the human race.

*Gaudet tentamine virtus.* Lat.—“Virtue rejoices in temptation.”—Motto of E. DARTMOUTH.

*Gaulois.* Fr.—“Old French.”

*Giens d’église.* Fr.—“Churchmen.”

———*de guerre.* Fr.—“Military men.”

———*de condition.* Fr.—“People of rank.”

———*de peu.* Fr.—“The meaner sort of people.”

*Genus irritabile vatum.* Lat.—“The irritable tribe of poets.”—Proverbially used, in consequence of the acrimony which generally enters into any contest between writers of this class. An English poet has described in terms still more forcible,  
“The jealous, waspish, wrong-head, rhyming race.”

*Gibier de potence.* Fr.—“Game for the gallows.”—Anglicè, *Newgate-birds.*

*Gladiator in arenâ consilium capit.* Lat.—“The gladiator takes counsel on the stage where he is to fight.”—The man asks for that advice in the very hour of danger, which he should previously and in a cooler moment have solicited.

*Gloria virtutis umbra.* Lat.—“Glory is the shadow (i.e. the companion) of virtue.”—Motto of the Ir. E. LONGFORD.

*Gloria virtutem tanquam umbra sequitur.* Cic.—“Glory follows virtue as if it were its shadow.”—Good fame is the inevitable consequence of good actions.

*Gnothi seauton.* Gnothi seauton. Gr.—“Know thyself.”—The saying of Solon, one of the seven wise men of Greece. A precept at once the most necessary and the most difficult to be obeyed

*Gobe-mouche.* Fr.—“Fly catcher.”—He who listens with avidity to every idle report.

*Gorge.* Fr. Milit. Term.—“A strait or narrow pass.”

*Goutte à goutte.* Fr.—“Drop by drop.”

*Gradu diverso, viâ unâ.* Lat.—“The same way by different steps.”—Motto of L. CALTHORPE.

*Græculus esuriens ad cælum jussus ibit.*

JUVENAL.—

“A poor hungry Greek, if you order him, will even go to heaven.”—That is, he will attempt the thing the most difficult. This was the reproach of imperial Rome to the natives of the Greek provinces who resorted to that metropolis. It has been harshly applied to those supple Frenchmen, who swarm in every capital, as in the following lines.

“For every art a starving Frenchman knows;  
“And bid him go to hell, to hell he goes.”

DR. JOHNSON.

*Gram loquitur, Dia. vera docet, Rhet. verba colorat. Mu. canit. Ar. Numerat, Geo. ponderat, As. docet astra.* Lat.—This is a definition given by the schoolmen in verse, to assist the memory, of what are called the seven liberal sciences.—“Grammar

speaks, *Dialectics* teach the truth, *Rhetoric* gives colouring to our speech, *Music* sings, *Arithmetic* numbers, *Geometry* weighs and measures, and *Astronomy* teaches the knowledge of the stars."

*Grata superveniet quæ non sperabitur hora.* Lat.—"The hour of happiness will come more gratifying when it is not expected."—This is a general topic of consolation to the unfortunate. The quotation may intimate also that blessings anticipated are not by any means so well relished as those which come upon us by surprise.

*Gratior et pulchro veniens in corpore virtus.*

VIRGIL.—

"Even virtue is more fair, when it appears in a beautiful person,"—Beauty lends a grace even to intrinsic worth. This corresponds in some degree with the aphorism of Queen Elizabeth, "that a good face is the best letter of recommendation."

"Becoming graces and a virtuous mind,  
More lovely in a beauteous form enshrin'd."

*Gratis.* Lat.—"For nothing."—Free of cost.

*Gratis anhelans, multa agendo nihil agens.*

PHÆDRUS.—

"Panting without a cause, and in affecting to do much, really doing nothing."—The description of a busy, pompous blockhead.

*Gratis dictum.* Lat.—"Said for nothing."—Spoken of a transitory observation, which adds nothing to the argument.

*Gratis asseritur.* Lat.—"It is brought forth without being proved."

*Gratulor quod cum quem necesse erat diligere, qualiscunque esset, talem habemus, ut libenter quoque diligamus.* TREBONIUS apud TULLIUM.—"I

am glad that he whom I must have loved from duty, whatever he might have been, is one whom I can love from inclination."—This is a well-turned compliment, either from a subject to his sovereign, or from a parent to his son, as it intimates the presence of qualities which conciliate esteem and regard, independently of all relative considerations.

*Grave virus munditias pepulit.* HORACE.—“The virulence of the poison has destroyed all that was sound and healthy.”—This phrase is often used to mark some spreading cancer in the political world.

*Graviora quædam sunt remedia periculis.* Lat. Prov.—“Some remedies are worse than the disease.”

*Gravis ira regum semper.* SENECA.—“The anger of kings is always severe.”—Those who possess unlimited power are vindictive from habit.

*Grossièreté.* Fr.—“Grossness.”—Rudeness in conversation.

*Guardalo ben, guardalo tutto,*

*L'uom senza denar quanto è brutto.* Ital.—

“Observe him well, observe him thoroughly; what a precious figure a man cuts without money.”—Or by altering one word in two lines of Pope:

“Gold makes the man, and want of it the fellow;

“And all the rest is leather and prunello.” \*

*Guerre à mort.* Fr.—“War till death.”

*Guerre à outrance.* Fr.—“War to the utmost.”

*Gutta cavat lapidem non vi sed sæpe cadendo.* Lat.

Prov.—“The drop hollows the stone not by its force but by the frequency of its falling.”—That may be done by gradual effort, which is not to be accomplished by sudden violence.

## H.

*Habeas corpus.* Law Lat.—“You may have the body.”—This is the great writ of English liberty. It lies where a person, being indicted and imprisoned, has offered sufficient bail, which has been refused, though the case be bailable; in this case he may have an *habeas corpus* out of the King’s Bench, in order to remove himself thither, and to answer the cause at the bar of that court.

*Habeas corpus ad prosequendum.* Law Lat.—“You may have the body, in order to prosecute.”—A writ for the removal of a person for the purpose of prosecution and trial in the proper county.

*Habeas corpus ad respondendum.* Law Lat.—“You may have the body to answer.”—A writ to remove a person confined in any other prison, to answer to an action in the King’s Bench.

*Habeas corpus ad satisfaciendum.* Law Lat.—“You may have the body to satisfy.”—A writ which lies against a person in the Fleet prison, &c. to charge him in execution.

*Habemus confitentem reum.* CICERO.—“We have before us a criminal who confesses his guilt.”

*Habemus luxuriam atque avaritiam, publicè egestatem, privatim opulentiam.* SALLUST.—“We have luxury and avarice, public debt and private opulence.”—This is the description of Rome, put by the historian in the mouth of CATO.

*Habere facias possessionem.* Lat. Law Term.—“You shall cause to take possession.”—This is a writ which lies where a man has recovered a term for years in action of ejectment, and it is directed to the sheriff in order to put the plaintiff into possession.

*Habere facias visum.* Law Lat.—“You shall cause a view to be taken.”—This is a writ which lies in several cases, as in Dower, Formedon, &c. where a view is to be taken of the lands or tenements in question.

*Habet aliquid ex iniquo omne magnum exemplum, quod, contra singulos, utilitate publicâ rependitur.* —TACITUS.—“Every great example of punishment has in it some tincture of injustice ; but the sufferings of individuals are compensated by the promotion of the public good.”

*Hæc generi incrementa fides.* Lat.—“This faith will furnish new increase to our race.”—This faith will be of service to our descendants. Motto of the M. TOWNSHEND.

*Hæc studia adolescentiam alunt, senectutem oblectant, secundas res ornant, adversis solatium et perfugium præbent, delectant domi, non impediunt foris, pernoctant nobiscum, peregrinantur, rusticantur.* CIC.—“These (literary) studies are the food of youth, and the consolation of age: they adorn prosperity, and are the comfort and refuge of adversity : they are pleasant at home, and are no incumbrance abroad : they accompany us at night, in our travels, and in our rural retreats.”

*Hæc nugæ in seria ducent mala.* HOR.—“These trifles will lead into serious mischief.”—That which is considered as a mere sport, may have a ruinous tendency.

*Hæredis fletus sub personâ risus est.* Lat. Prov.—“The weeping of an heir is laughter under a mask.”—He affects to mourn in order to conceal his secret joy.

*Hæres jure repræsentationis.* Lat.—“An heir by the right of representation.”—This is spoken of a grandson, who shall inherit from his grandfather,

because in such case he represents and stands in the place of his father.

*Hæres legitimus est quem nuptiæ demonstrant.* Lat. Law Max.—“He is the lawful heir whom marriage points out to be such.”—A child born within wedlock, be it ever so soon after, is in law legitimate, and heir to the husband of his mother.

*Hæret lateri lethalis arundo.* VIRGIL.—“The deadly arrow still sticks in his side.”—Applied to persons continually pursued by their passions or remorse.

*Hæ tibi erunt artes, pacisque imponere morem,  
Parcere subjectis et debellare superbos.*

VIRGIL.—

“These shall be thy arts, to impose the conditions of peace, to spare the lowly, and pull down the proud.”—This is the character of a beneficent conqueror. In poetic translation.

—To tame the proud, the fetter’d slave to free ;  
These are imperial arts, and worthy thee.

*Hanc veniam petimusque damusque vicissim.* HOR.—  
“We give this privilege and receive it in turn.”—This line is applied, and is particularly applicable to authors, who, as none of their works can attain perfection, should be mutually indulgent.

*Hæro.* Er.—“Hue and cry.”

*Haud facile emergunt quorum virtutibus obstat  
Res angusta domi.*

JUVENAL.—

“Those rise with difficulty whose virtues or talents are encumbered or depressed by poverty.”—This is a maxim which cannot be rendered more clear by any periphrase.

*Haud inscia ac non incauta futuri.* VIRGIL.—“Neither ignorant nor incautious with respect to the future.”  
A motto not unfairly taken by a person informed



on the subject in controversy, and who has well weighed its consequences.

*Haud ignara malis miseris succurrere disco.* Lat. VIRGIL.—“My own misfortunes teach me to pity the woes of others.”\*

*Haud passibus æquis.* VIRGIL.—“Not with equal steps.”—This, which was used literally by the poet to mark the unequal paces with which *Æneas* and his infant son *Iulus* issued from burning Troy, is now metaphorically applied to two men who pursue the same object, but with powers of attainment altogether different.

*Hauteur.* Fr.—“Height.”—Metaphorically used for “Haughtiness.”

*Haut et bon.* Fr.—“Great and good.”—Motto of the Ir. V. DONERAILE.

*Haut goût.* Fr.—“High flavour.”—As in venison, &c. long kept. By the vulgar it is used to denote a near approach to putrescency.

*Heu! quam difficile est crimen non prodere vultu!* OVID.—“Alas! how difficult it is to prevent the countenance from betraying guilt!”

“How in the looks does conscious guilt appear!”

*Heu! quam difficilis gloriæ custodia est!* SYRUS.—“How difficult, alas! is the custody of glory!”—How much more easy it is, in many cases, to attain, than to preserve a high reputation!

*Ευρηκα.* Gr. *Heureka.* “I have found it.”—This was the exclamation of *Archimedes*, the Syracusan, when, on immersing his body in the bath, he discovered the means of ascertaining the purity of the golden crown made for Hiero, from the space which it would occupy in water. It is now used mostly in ridicule, to mark an affected importance annexed to an insignificant discovery.

*Heu! totum triduum.* TERENCE.—“What! three whole days.”—Can you be absent from your mistress for such a term? A satire on the impatience of lovers.

*Hiatus maximè deflendus.* Lat.—“A chasm (or deficiency) very much to be lamented.”—This phrase is often to be found in the editions of the ancient classics, to mark some loss sustained through the ravages of time. It is now sometimes used in ridicule, or to mark some passage omitted through design.

*Hic est aut nusquam quod quærimus.* Lat.—“What we seek is either here or no where.”—In our search after happiness we miss the good which is immediately before us, and direct our inquiries to that which either does not exist, or is unattainable.

*Hic et ubique,* Lat.—“Here and there and every where.”—Used to mark a particular change of place.

*Hic finis fandi.* Lat.—“Here was an end to the discourse;” or, here let the conversation terminate.

*Hic murus aeneus esto,*

*Nil conscire sibi, nulla pallescere culpa.* HOR.—“Let this be thy brazen wall of defence, to be conscious of no guilt, and not to turn pale on any charge.”—These often-quoted lines import in substance—that the consciousness of innocence forms our best security.

“True conscious honour is to feel no sin,  
All arm’d without, when innocent within:  
Be this thy screen and this thy wall of brass.”

*Hic patet ingeniis campus : certusque merenti*

*Stat favor : ornatur propriis industria donis.*

CLAUDIAN.—

“Here is a field open for talent ; here merit will

have certain favour—and industry will have its due reward.—Such a field rarely presents itself.—The quotation often presents itself to projectors whose hopes are bolder than their expectations.

—*Hic vivimus ambitiosâ*

*Paupertate omnes.*

JUVENAL.—

“We all live here in a state of ostentatious poverty.”—In most men it is the business of their lives to conceal their wants.

“The face of wealth, in poverty, we wear.”

*Ιερα πικρα. hiera picra.* Greek.—“The sacred bitter.”

—A medicine well known.

*Hi motus animorum, atque hæc certamina tanta,*

*Pulveris exiguae jactu compressa quiescent.*

VIRGIL.—

“These movements of their souls, and these violent contests will cease, and be repressed only by throwing a little dust.”—This is used by the poet, when speaking of a conflict between two swarms of bees. It is applied in a different sense to the contests of the ambitious.

“Yet all those dreadful deeds, this doubtful fray,

“A cast of scatter’d dust will soon allay.”

DAYDEN.

*Hinc illæ lacrymæ.* Lat.—“Hence proceed those

tears.”—This is the secret or remote cause of the discontents which have been expressed.

*Hinc subitæ mortes, atque intestata senectus.*

JUVENAL.—

“Hence proceeds the number of sudden deaths, and of old men dying without a will.”—The poet is speaking of luxury, which abridges the life of man, and most frequently takes off the hoary epicure by surprise.

*Hic nunc præmium est, qui recta prava faciunt.*

TERENCE.—

"There is a recompense in these days, for those who can make a right conduct appear in a wrong point of view."—There are to be found in all ages unprincipled men, whose bills of misrepresentation, to borrow a mercantile phrase, are accepted and paid by persons as unprincipled as themselves.

*His saltem accumulem donis, et fungar inani munere.*

VIROIL.—

—"Let me at least bestow upon him those last offerings, and perform a vain and unavailing duty."  
—This quotation often serves to introduce an eulogy on some celebrated man, or some friend deceased.

*Hoc age.* Lat.—"Do, or mind this."—Attend without distraction to the object immediately before you.

*Hoc erat in votis.* HOR.—"This was in my wishes."  
—This was the chief immediate object of my desire.

————— *hoc est*

*Vivere bis, vitâ posse priore frui.* MARTIAL.—

"It is to live twice when you can enjoy the recollection of your former life."

"When years no more of active life remain,  
'Tis youth renew'd to laugh them o'er again."

————— *Hoc fonte derivata clades*

*In patriam populumque fluxit.* HOR.—

"From this source has the destruction flowed, which has overwhelmed the country and the people."—Used to mark the person who has originated, or the circumstance which has occasioned great political mischief.

*Hodie mihi, cras tibi.* Lat.—"To-day to me, to-morrow it belongs to you."—A phrase very happily descriptive of the vicissitudes of human affairs.

*Hodie vivendum, omissâ præteritorum curâ.* Lat.—“We should live to-day, forgetting the cares that are past.”—This is an epicurean maxim used in the moments of conviviality.

*Homini imperito nunquam quicquid injustius,  
Qui, nisi quod ipse facit, nil rectum putat.*

TERENCE.—

“Nothing can be more unjust than the ignorant man, who thinks that nothing can be done rightly or perfectly, but that which is executed by himself.”—In the habits and usages of common life, it will always be found that a practised man will concede and make allowance for those difficulties, which the supercilious blockhead fancies that he can overleap, and therefore is reluctant to admit.

*Hominem pagina nostra sapit.* MARTIAL.—“Our page relates to man.”—Our themes are drawn from observation, and are intended for the practical use of mankind.

*Homines ad Deos nullâ re propius accedunt, quam salutem hominibus dando.* CICERO.—“Men in no particular approach so nearly to the gods, as by giving health (or safety) to men.”—We can in no way assimilate ourselves so much with the benign dispositions of the Creator of all, as by contributing to the health, comfort, and happiness of our fellow-creatures.

*Homines amplius oculis quam auribus credunt. Longum iter est per præcepta, breve et efficax per exempla.* SENECA.—“Men trust rather to their eyes than to their ears: the effect of precept is therefore slow and tedious, whilst that of example is summary and effectual.”

*Homines nihil agendo discunt malè agere.* CATO.—“Men, by doing nothing, learn to do ill.”—Idleness is the parent of almost every vice.

*Hominis est errare, insipientis vero perseverare.* Lat.—

“It is common to man to err, but it is the characteristic of a fool to persevere in his error.”—A wise man therefore alters his opinion—a fool never.—A casual lapse will happen to the wisest, but the indelible stamp of folly must be affixed to those, who obstinately shut their eyes against conviction.

*Homo extra est corpus suum cum irascitur.* SYLAUS.—

“A man, when angry, is beside himself.”—See  
“*Ira furor brevis est.*”

*Homo forensis.* Lat.—“A lawyer or advocate.”

*Homo homini lupus.* ERASMUS.—“Man is a wolf to man.”—The human race have been preying on each other ever since the creation.

*Homo homini aut Deus aut lupus.* ERASMUS.—“Man is to man either a God or a wolf.”—Nothing can be more contrasted than the human character. The benevolence of some consoles and relieves, whilst the persecution of others destroys their fellow-men.

*Homo multarum literarum.* Lat.—“A man of many letters.”—A person endowed with various learning.

*Homo nullius stipendii.* SALLUST.—“A man of no experience in war.”

*Homo solus aut Deus aut Dæmon.* Lat.—“Man alone is either a God or a Devil.”—There is no other being in existence which is capable of such violent extremes.

*Homo sum : humani nihil à me alienum puto.*

TERENCE.—

“I am a man, and nothing which relates to man can be foreign to my bosom.”—This is the strong phrase of a philanthropist, which, it is to be feared, is less frequently felt than it is quoted.

*Honesta mors turpi vita potior.* TACITUS.—“An honourable death is preferable to a degraded life.”—Our revealed religion forbids the act of suicide; but, amongst the ancients, it was a prevalent maxim, that a self-inflicted death was preferable to a life of disgrace.

*Honesta quædam scelera successus facit.* SENECA.—“Success makes some species of wickedness appear honourable.”—This cannot be better illustrated than by the English epigram.

“Treason does never prosper: what’s the reason?  
That, if it prospers, none dare call it treason.”

*Honesta quam splendida!* LAT.—“How splendid are things honourably obtained!”—Motto of the Ir. V. BARRINGTON.

*Honestè audax.* LAT.—“Bold but honest.”—Motto of the Ir. L. RANCLIFFE.

*Honestum non est semper quod licet.* LAT. JUS. ANTIQ.—“Every thing, though lawful, is not decent.”\*

*Honi soit qui mal y pense.* Old Fr.—“Evil be to him that evil thinks.”—The motto of the kings of Great Britain; and of the Order of the Garter, said to have been first used by Edward the Third, on presenting to the Marchioness of Salisbury her garter which had fallen while she was dancing. A Duke of Orleans caused to be inscribed over his stables—*Honi soit qui mal y pense*, a curse on bad grooms.

*Honora medicum propter necessitatem.* LAT. ECCL.—“Honor physicians for the sake of necessity.”\*

*Honor fidelitatis præmium.* LAT.—“Honour is the reward of fidelity.”—Motto of L. BOSTON.

*Honor virtutis præmium.* LAT.—“Honour is the reward of virtue.”—Motto of EARLS FERRERS and CORK and ORRERY.—This is an adage not always verified.

## HO—————HO

*Honos alit artes.* Lat.—“Honour supports the arts.”  
—The liberal arts have never thriven in any state, where the professors did not receive, in addition to the mere recompense of their labour, the honorary marks of attention and distinction.

*Ora e sempre.* Ital. — “Now and always.”—The motto of E. POMFREY.

—————*Horæ*

*Memento, cita mors venit aut victoria læta.*

HOR.—

“In a moment comes either death or joyful victory.”  
—Spoken of a military life, in which the suspense, however painful, is seldom protracted.

*Horrea formicæ tendunt ad inania nunquam ;  
Nullus ad amissas ibit amicus opes.*

OVID.—

“As the ant does not bend its way to empty barns, so no friend will be found to haunt the place of departed wealth.”—This maxim is explained by the kindred proverb ; “*ubi mel, ibi apes.*” Where the honey is, there the bees will be.

*Hors de combat.* Fr. Milt. Phrase.—“Out of condition to fight.”—Applied to an army, or division of an army, so far discomfited and shattered, as not to be able resume offensive operations.

*Hortus siccus.* Lat.—Literally, “A dry garden.”—A collection of the leaves of different plants preserved in a dried state. “The *Hortus siccus* of dissent,” BURKE. The opinions of Dissenters in all their varieties.

*Hos ego versiculos feci, tulit alter honores ;  
Sic vos non vobis fertis aratra boves :  
Sic vos non vobis mellificatis apes :  
Sic vos non vobis vellera fertis oves :  
Sic vos non vobis nidificatis aves.*

Lat. VIRGIL.—



"I wrote these lines,—another had the credit.  
 Thus do ye oxen bear the yoke for others :  
 Thus do ye bees make honey for others :  
 Thus do ye sheep wear fleeces for others :  
 Thus do ye birds build nests for others."

Virgil having written in a conspicuous place a distich highly flattering to the Emperor Augustus, but without discovering himself, a poet of the name of Bathyllus pretended to be the author, and was consequently much noticed and rewarded by the prince. Virgil not brooking the injustice patiently, wrote underneath the distich the words, "*Sic vos non vobis*," four times. No one having been able to fill the lines, of which these are the beginning, except Virgil himself, the imposture of Bathyllus was detected, and Virgil recognised the author of the applauded distich.\*

*Hostis honori invidia.* Lat.—"An enemy's envy is an honour."—Motto of E. HARBOROUGH.

*Hôtel-Dieu.* Fr.—"The house of God."—The name of the grand hospital at Paris, and a common name in France for an hospital.

*Huic maximè putamus malo fuisse nimiam opinionem ingenii atque virtutis.* CORN. NEP. de Themistocle.—"What led in our opinion to his greatest misfortunes, was, that he entertained too high an opinion of his own valour and talents."—It has occurred in every age, and in every department of life, that men of the greatest ability have sunk and failed, merely from the over rated opinion, which they have held of their own qualifications.

*Huic versatile ingenium sic pariter ad omnia fuit, ut natum ad id unum diceret, quodcunque ageret.* LIVY.—"This man's parts were so convertible to all uses, that you would pronounce him to be born for that, whatever he was doing."—This is the character of the elder CATO.

*Humani nihil alienum.* TER.—“Nothing is foreign to me, which relates to man.”—Motto of E. TALBOT.

*Humanum est errare.* Lat.—“It is the lot of human nature to err.”—This phrase was happily seized by the poet, when he at the same time availed himself of the contrast.

“To err is human, to forgive divine.”

Ὑστέρων προτέρων. Gr. *Hysteron proteron*.—“The last put first.”—The positions or arguments inverted from their natural order: or, as we familiarly say, “The cart put before the horse.”

I.

*Ibidem.*—*Ibid.* Lat.—“In the same place.”—A note of reference.

*Ibis, redibis, non morieris in bello.* Lat.—“Thou shalt go, thou shalt return, thou shalt not die in the wars.”—*Ibis, redibis non, morieris in bello.* “Thou shalt go, thou shalt not return, thou shalt die in the wars.”—This ambiguous answer, the sense of which depends on the position of the comma before or after the word *non*, is a specimen of the ingenuity by which the ancient oracles saved their credit.\*

*Ibit eo quo vis, qui zonam perdidit.* HOR.—“He will go where you will, who has lost his purse.”—Poverty incites men to the most desperate actions.

*Ich dien.* Germ.—“I serve.”—Motto of the Prince of Wales. Originally adopted by the Black Prince, who took it from the King of Bohemia, who was killed at the battle of Cressy.\*

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*Id arbitror*

*Adprimè in vitâ esse utile, NE QUID NIMIS.*

TERENCE.—

“ I take it to be a maxim of the greatest utility in life—not to do any thing too much.”—We should not pursue our object too far, or addict ourselves too warmly to any one purpose.

*Id cinerem, aut Manes credis curare sepultos ?*

VIRGIL.—

“ Do you think that this can affect the shade or ashes of the buried dead ? ”—Do you suppose that mortal cares can disturb the tranquillity of the grave ?

*Idem velle et idem nolle, ea demum firma amicitia est.*

SALLUST.—“ To wish for and reject things with similar feelings is the only foundation of friendship.”—True friendship can only spring from perfect sympathy.

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*I demens ! et sævas curre per Alpes*

*Ut pueris placeas et declamatio fias.*

JUV.—

“ Go, mad man ! rush over the Alps and their horrors, that you may please children, and be made the subject of declamation.”—Go, desperate man, and encounter the severest hazards, to be rewarded only by the most trivial consolations. The lines in the original were written of Hannibal.

*Id facere laus est quod decet, non quod licet.*

SENECA.—

“ The man is deserving of praise who considers, not what he may do, but what it becomes him to do.”

*Id genus omne.* HOR.—“ All the persons of that description.”—A phrase of contempt, as loan-jobbers, contractors, and *id genus omne*,—the rest of that rabble.

*Id maxime quemque decet, quod est cuiusque suum maxime.*

CICERO.—“That best becomes every man, which is more particularly his own,” or, in other and coarser words, which he is “best at.”

*Idoneus homo.* Lat.—“A fit man.”—A man of known ability.

*Idoneus quidem meæ sententiâ, præsertim quum et ipse eum audiverit, et scribat de mortuo: ex quo nulla suspicio est amicitie causâ eum esse mentitum.*

CICERO.—“A competent person in my opinion (to write of the deceased) as he was accustomed often to hear him, and published his sentiments after the subject of them ceased to exist: there is no reason therefore to suppose that his partiality has misled him from the truth.”

*I favoriti dei Grandi oltre all' oro de' regali e l'incenso delle lodi, tocca loro anche la mirra della maldicenza.*

Ital.—“The favourites of the great, besides the gold of presents and the incense of praises, must likewise share the myrrh of slander.”\*

*Ignavissimus quisque, et, ut res docuit, in periculo non ausurus, nimio verbis et linguâ ferox.* TACITUS.—

“Every recreant which proved his timidity in the hour of danger, was the most talkative and bold in his discourse.”—The greatest coward in the field is generally found to be the loudest hoaster after the battle.

*Ignis fatuus.* Lat.—“A foolish fire.”—The meteor, or ignited vapour, commonly known by the name of “Will-o'-the-Wisp.”—It is applied metaphorically to a discourse or treatise, which, whilst it affects to enlighten, tends only to confound and mislead.

*Ignoramus.* Lat.—“We are ignorant.”—This is the term used when the grand jury, empaneled on the inquisition of criminal causes, rejects the evidence as too weak to make good the presentment or indictment brought against a person, so as to bring

him on his trial by a petty jury. This word, in that case, is endorsed on the back of the indictment, and all farther proceedings against the party are stopped.—An *ignoramus* sometimes implies an uninformed man or blockhead.

*Ignorantia facti excusat.* Lat. Law Maxim.—“Ignorance of the fact excuses.”—As, if an illiterate man seals a deed which is read to him falsely, the same shall be void. This maxim should be compared with the following.

*Ignorantia legis non excusat.* Law. Lat.—“The ignorance of the individual does not prevent the operation of the law.”—Every man in this kingdom is subject to the penalty of laws, which perhaps have never been duly promulgated.

*Ignorant populi, si non in morte probaris  
An scieris adversa pati.* LUCAN.—

“Future ages may be ignorant, if you had not proved in death, that you knew how to bear up against adverse circumstances.”—This praise, applied to *Pompey*, has successively been given to others, who, deeming themselves engaged in a good cause, have known how to suffer death with magnanimity.

*Ignoscito sæpe alteri, nunquam tibi.* Lat.—Of the same purport with the following quotation.

*Ignoscas aliis multa, nil tibi.* AUSON.—“You should forgive many things in others, but nothing in yourself.”

*Ignoti nulla cupido.* Lat.—“No desire is felt for that which is unknown.”—The African or American savages do not feel the want of European luxuries; or, coming nearer home, the villagers feel not the want of things which amongst their superiors are considered as necessities.

*Ignotum per ignotius.* Lat.—“That which is unknown by something more unknown.”—He has explained the matter—*ignotum per ignotius*—he has offered as an illustration, that which tends to involve the affair in deeper obscurity.

*Il aboye à tout le monde.* Fr. Prov.—“He snarls at every body.”

*Il a le diable au corps.* Fr.—“The devil is in him.”\*

*Il a la mer à boire.* Fr.—“He has to drink up the sea.”—He has entered upon a prodigious enterprise.

*Il a le vin mauvais.* Fr.—“He is quarrelsome when in his cups.”

*Il a semé des fleurs sur un terrain aride.* Fr.—“He has planted flowers on a barren soil.”—He has bestowed literary decoration on a work, where the nature of the subject rendered it almost impossible.

*Il buon vino fa buon sangue.* Ital.—“Good wine makes good blood.”—Achilles Tatius says, that Bacchus dining one day with a Tyrian shepherd, gave him wine to drink; upon which the shepherd exclaimed, “Where did you get such a delicious blood?” Bacchus replied, “It is the blood of the grape.”

*Il conduit bien sa barque.* Fr. Prov.—“He steers his boat well.”—He knows how to make his way through the world.

*Il coûte peu à amasser beaucoup de richesses, et beaucoup à en amasser peu.* Fr.—“It requires but little effort to amass a great deal of riches, but it requires much effort to collect a little.”—The man of property can easily enlarge his wealth; but the man who has nothing, is obliged to maintain a hard struggle in his weak beginnings.—The first thousand, it has been elsewhere said, is more difficult to acquire than the last million.

*Il en est d'un homme qui aime, comme d'un moineau pris à la glu; plus il se débat, plus il s'embarrasse.* Fr.

## II.———II

—“It is with a man in love, as with a sparrow caught in bird-lime; the more he strives, the more he is entangled.”

*Il en fait ses choux gras.* Fr.—“He makes fat cabbages of it.”—He makes much by it, it is a treat to him.

*Il est comme l'oiseau sur la branche.* Fr. Prov.—“He is like the bird on the branch.”—His disposition is too wavering. He is unsettled.

*Il est flambé.* Fr.—“He is disbed.”\*——*c'en est fait de lui.*—“It is all over with him.”

*Il est plus aisé d'être sage pour les autres, que pour soi-même.* ROCHEFOUCAULT.—“It is more easy to be wise for other persons than for ourselves.”—We can judge with more coolness where our own feelings are not immediately concerned.

*Il est plus honteux de se défier de ses amis, que d'en être trompé.* ROCHEFOUCAULT.—“It is more disgraceful to suspect our friends, than to be deceived by them.”

*Il faut attendre le boiteux.* Fr. Prov.—“It is necessary to wait for the lame man.”—We must adapt our language to the understanding of those whom we are addressing.

*Il faut être réservé même avec son meilleur ami, lorsque cet ami témoigne trop de curiosité pour pénétrer votre secret.* LA BRUYERE.—“It is prudent to be on the reserve, even with your best friend, when he shews himself over-anxious to develop your secret.”—In love affairs particularly, the confidence which you repose in your most intimate friend is not wholly divested of danger.

*Il faut de plus grandes vertus pour soutenir la bonne fortune que la mauvaise.* Fr.—“It requires a greater share of virtue to sustain a situation of

prosperity, than to support one of adversity."—  
Good fortune is apt to intoxicate the mind, which,  
on the contrary, is subdued and ameliorated in an  
adverse situation.

*Il faut s'entr'aider, c'est la loi de nature.* Fr.—"We  
must assist each other, such is the law of na-  
ture."\*

*Iliacos intra muros peccatur et extra.* HORACE.—"They  
sin both within, and without the walls of Troy."—  
There are faults to be found on both sides.

*Illa dolet vere quæ sine teste dolet.* MART.—"She  
grieves sincerely who grieves unseen."—Before  
company her grief may partake of affectation.

*Ille crucem sceleris pretium tulit, hic diadema.*  
JUVENAL.—

"One man meets an infamous punishment for that  
crime, which confers a diadem upon another."—  
One murderer, for instance, ascends a throne,  
whilst another mounts a scaffold.

*Ille fuit vitæ Mario modus, omnia passo  
Quæ pejor fortuna potest; omnibus uso  
Quæ melior.* LUCAN.—

"Such was the complexion of the life of *Marius*,  
that he had suffered the worst inflictions of For-  
tune, and enjoyed her choicest blessings."—He  
had led that life of vicissitude which alone can  
prepare a man equally to meet prosperity or ad-  
versity.

*Ille igitur nunquam direxit brachia contra  
Torrentem; nec civis erat qui libera posset  
Verba animi proferre et vitam impendere vero.*  
JUVENAL.—

"He never was that citizen who would attempt to  
swim against the torrent, who would freely deliver  
his opinion, and devote his life to the truth."—This  
is an admirable description, though in negative  
terms, of the qualities of a good patriot.



— *Ille potens sui  
Lætusque degit, cui licet in diem  
Dixisse VIXI ; cras vel atrâ  
Nube polum pater occupato  
Vel sole puro ; non tamen irritum  
Quodcunque retro est efficiet.*

HOR.—

“ That man lives happy and in command of himself, who from day to day can say *I have lived*. Whether clouds obscure, or the sun illumine the following day, that which is past is beyond recall.”—That man who has lived for beneficent purposes, and laid up a store of good actions, has little to fear from any change, whilst “ all is peace within.”

*Ille sinistrorsum, hic dextrorsum, abit : unus utrique.  
Error, sed variis illudit partibus.*

HOR.—

“ One deviates to the right, another to the left ; the error is the same with both ; but it deceives them in different ways.”

“ One reels to this, another to that wall :

“ ’Tis the same error that deludes them all.”

*Illi mors gravis incumbat, qui, notus nimis omnibus, ignotus moritur sibi.* SENECA.—“ Death must press heavily on that man, who, being but too well known to others, dies at last in ignorance of himself.”—The blackest horrors belong to him, who has passed a life of unreflecting wickedness.

“ He who is taken unprepar’d,

“ Finds death an evil to be fear’d,

“ Who dies to others too much known,

“ A stranger to himself alone.”

*Ilcæso lumine solem.* LAT.—“ With sight unhurt to view the sun.”—This is the quality ascribed to the eagle. It has been assumed as the motto of the E. of ROSSLYN.

*Illud amicitiae sanctum ac venerabile nomen*

*Nunc tibi pro vili, sub pedibusque jacet.*

OVID.—

“The sacred and venerable name of friendship is now by you trodden upon and despised.”—You have perfidiously burst those bonds of friendship by which we are united.

*Il lupo cambia il pelo, ma non il vizio.* Ital.—“The wolf changes his hair, but not his vice.”—It would be easier to correct some bodily defect than a bad habit.”

*Il n'a pas inventé la poudre.* Fr. Prov.—“He was not the inventor of gunpowder.”—He is no conjuror. He will never set the Thames on fire.

*Il n'appartient qu'aux grands hommes d'avoir de grands défauts.* ROCHEFOUCAULT.—“It belongs only to great men, to possess great defects.”—Such defects are palliated at least, where great qualities can be pleaded as a set-off.

*Il n'a ni bouche ni éperon.* Fr. Prov.—“He has neither mouth nor spur.”—He has neither wit nor courage.

*Il ne faut pas éveiller le chat qui dort.* Fr. Prov.—“It is not right to awaken the cat that sleeps.”—You should not bring into question a dormant secret, or stir a sleeping mischief.

*Il n'est sauce que d'appétit.* Fr. Prov.—“Hunger is the best sauce.”

*Il ne sait sur quel pied danser.* Fr. Prov.—“He knows not on which leg to dance.”—He is at his wits' end.”

*Il n'y a pas de cheval si bon qu'il ne bronche.* Fr.—“There is no horse so steady but that he trips.”—Some time after the execution of the unfortunate John Calas; the President of the Parliament of Toulouse, by which he had been condemned to death, was vindicating his conduct and that of the

other judges by the above proverb; upon which Voltaire sarcastically replied, *Oui, mais toute une écurie.*—"True, but in this case the whole stable tripped."\*

*Il n'y a pas à dire.* Fr.—"Words are of no avail."—It is not to be controverted.\*

*Il n'y a pas à dire, mon bel amie.* Fr.—"Your saying, my fair friend, will not avail you."—Flattery and entreaties are of no use.\*

*Il n'y a point au monde un si pénible métier que celui de se faire un grand nom; la vie s'achève avant que l'on ait à peine ébauché son ouvrage.* LA BRUYERE.—"There is not in the world so difficult an employ, as that of getting a great name. Life is closed, when the task has scarcely been begun."

*Il n'y a point de gens qui sont plus méprisés que les petits beaux esprits, et les grands sans probité.* MONTESQUIEU.—"There is no description of men so much despised as your minor wits, and men of rank without probity."

*Il n'y a point d'homme vertueux qui n'ait quelque vice, et de méchant qui n'ait quelque vertu.* Fr.—"There is no virtuous man without some vice or weakness, nor any wicked man who may not boast of some virtue."

*Il più bel fiore ne coglie.* Ital.—"It collects the firmest flour out of them all."—This is the motto of the Della Cruscan Academy, the device of which is a flour-mill with this motto. Like all academies it has done as much harm as good.

*El sabio muda consejo, el necio no.* Sp. Prov.—"A wise man changes his mind, a fool never."—The former will reflect and recall his opinions; the obstinacy of the latter is proportioned to his ignorance.

*Il sent le fagot.* Fr. Prov.—“He smells of the fagot,”—which is to burn him as an *heretic*; i. e. he is a suspicious character.

*Il vaut mieux tâcher d'oublier ses malheurs, que d'en parler.* Fr.—“It is much better for a man to forget his misfortunes, than to talk of them.”—He who is too querulous, not only feeds his own regret, but excites disgust in others.

*Il volto sciolto, i pensieri stretti.* Ital. Prov.—“The countenance open, but the thoughts strictly confined.”—This is the maxim recommended by Sir H. Wotton to Milton. It is certain that a man who can assume an apparent frankness, and keeps his opinion at the same time in sullen reserve, is fit for a politician,—or any thing else.

*Il y a anguille sous roche.* Fr. Prov.—“There is an eel under the rock”—There is a mystery in the affair.

*Il y a bien des gens qu'on estime, parcequ'on ne les connoit point.* Fr.—“There are many persons who are esteemed, only because they are not known.”—There are many who mask their own real dispositions so successfully, as to be esteemed for qualities which they never possessed.

*Il y a des gens qui ressemblent aux vaudevilles, qu'on ne chante qu'on certain temps.* ROCHEFOUCAULT.—“There are certain men whose fame is like that of a popular ballad, which is sung for a certain time, and then forgotten.”

*Il y a des gens à qui la vertu sied presque aussi mal que le vice.* BOUHOURS.—“There are some persons on whom virtue sits almost as ungraciously as vice.” There are those who detract from the intrinsic dignity of virtue, by their arrogance or austerity.

*Il y a des gens dégoûtans avec du mérite, et d'autres qui plaisent avec des défauts.* Fr.—“There are

people of merit who are disgusting, and there are others who please with all their defects."—So much depends upon manner, suavity, and conciliation.

*Il y a des reproches qui louent, et des louanges qui médisent.*

ROCHEFOUCAULT.—"There are some reproaches which form a commendation, and some praises which are in effect a slander."—There are some persons whose censure is praise, and whose praise is infamy.

*Il y a encore de quoi glaner.* Fr. Prov.—"There is something yet to be gleaned."—The subject is not wholly exhausted.

*Il n'y a pas de grand homme pour son valet de chambre.*

Fr.—"There is no man great before his valet."—The greatest heroes shew their human weakness when in private.\*

*Imperat aut servit collecta pecunia cuique.* HOR.—

"Riches either serve or govern the possessor."—They are advantageous or hurtful, according to the uses to which they are applied.

*Imperio regit unus æquo.* Lat.—"There is one (God) who rules with just government."

*Imperium facile iis artibus retinetur, quibus initio partum est.* SALLUST.—

"Power is easily retained by those means by which it was acquired."—It is generally gained by conciliation, and kept whilst that is continued. It is lost by oppression and intolerance.

*Imperium, flagitio acquisitum, nemo unquam bonis artibus exercuit.* TACITUS.—

"The power which was acquired by guilt has never been directed to any good end, or any useful purpose."—When command is obtained by crime, the power which is thus usurped is generally abused.

*Imperium in imperio.* Lat.—"A government existing in another government."—An establishment exist-

ing under, but wholly independent of, a superior establishment. An arrangement where the clashing interests must inevitably lead to confusion.

*Impotentia excusat legem.* Lat. Law Max.—“Impotency does away the law.”—This maxim relates to the infirmity of certain persons whom the law excuses from doing certain acts, as men in prison, idiots and lunatics, persons blind and dumb, &c.

*Imprimatur.* Lat.—“Let it be printed.”—The phrase of permission to print in countries where the press is under a vexatious control. The word is figuratively used to denote that sort of authority.

*Improbe amor, quid non mortalia pectora cogis ?*  
VIRGIL,—

“Oh, wretched love ! to what do you not impel the human breast ?”—To what excesses do you not drive that heart, of which you have once taken the possession ?

*Improbe Neptunum accusat qui naufragium iterum facit.* Lat. Prov.—“The man improperly blames the sea, who is a second time shipwrecked.”—He should have learned prudence from his first misfortune.

*Improbis aliena virtus semper formidolosa est.*  
SALLUST,—

“To the wicked the virtue of other men is ever formidable.”—They dread that which lowers them by comparison, and hate the excellence to which they cannot aspire.

*Impromptu.*—“In readiness.”—A witticism produced without study.

*Impune potius lædi quam dedi alteri.* PHÆD.—“It is better to suffer with little loss than to be subjected to another.”—We ought rather to submit to the

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slighter evil than incur the risk of losing every thing.

*In amore hæc omnia insunt vitia; injuriæ,  
Suspiciones, inimicitiae, induciæ,  
Bellum, pax rursus.*

TERENCE.—

“In love there are all these evils, wrongs, suspicions, enmities, treaties, and alternate war and peace.”

*In bocca chiusa non entrano mosche.* Ital.—“In a mouth that is closed flies do not enter.”—Prudent silence avoids many inconveniences.\*

*In causâ facili, cuivis licet esse disertus.*

OVID.—

“In an easy cause, any man may be eloquent.”  
—The most indifferent orator may assume a triumphant air when he occupies “the ‘vantage ground.’”

———*Incedimus per ignes  
Suppositos cineri doloso.*

HOR.—

“We tread on fires which are merely covered by deceitful ashes.”—We have subdued the obvious peril, but not the lurking danger.

*Incidit in Scyllam qui vult vitare Charybdim.* Lat. Prov.—“He falls into *Scylla* in struggling to escape *Charybdis*.”—(The one was a rock, and the other a whirlpool, in the sea which divides Italy from Sicily.)—When we are endeavouring to avoid one danger or mistake, we too frequently fall into another.

*Inclusio unius est exclusio alterius.* Lat. Law Maxim.—

“The name of one being included, supposes an exclusion of the other.”—This is a maxim frequently used in arguments on testamentary devises. If, of two persons of equal affinity, one is especially mentioned, it is supposed that the other is out of the intention of the testator.

*In cælo quies.* Lat.—“There is rest in heaven.”—A motto usually found on funeral achievements, commonly called hatchments.

*In commendam.*—This phrase of modern Latin is used to denote a person “*commended*,” or recommended, to the care of a living whilst the church is vacant. It is used by a fiction to permit a bishop to retain the profits of a living within or without his own diocese.

*In contingentibus et liberis tota ratio facti stat in voluntate facientis.* Lat.—“In contingent and free things all the reason of the fact lies in the will of the doer.”\*

*In curiâ.* Lat.—“In the court.”

*Inde iræ.* Lat.—“Hence proceed those resentments.”

*Index expurgatorius.* Lat.—“A purging or purifying index.”—A list formerly published under the authority of the Roman Pontiffs, specifying the books which ought *not* to be read. This was continued until it was found, that the wayward wishes of those who could read, were almost uniformly directed to the treatises thus forbidden.

*Indignantè invidiâ florebit justus.* Lat.—“The just man will flourish in despite of envy.”—Motto of the Ir. E. of GLANDORE.

*Indocti discant, et ament meminisse periti.* Lat.—“Let the unskilful learn, and let the learned improve their recollection.”—This is a motto frequently prefixed to works of a general and useful tendency.

*In dubiis benigniora semper sunt præferenda.* Lat. Jus. Antiq.—“In doubtful cases we must alway prefer the mildest sentence.”\*

*Indutus virtute ab alto.* Lat.—“Indued with virtue from above.”—Generally applied to anointed per-



sons, such as kings and ecclesiastical dignitaries, in whom is supposed to be infused by a particular grace, power, and wisdom, through the act of consecration.\*

*In eadem re, utilitas et turpitudine esse non potest.*

CICERO.—

“Usefulness and baseness cannot exist in the same thing.”—It is in vain to plead the advantages of a proceeding, when those advantages are to be purchased by the loss of honesty or of honour.

*Inerat Vitellio simplicitas ac liberalitas, quæ, nisi adsit modus, in exitium vertuntur.*

TACITUS.—

“Vitellius possessed both simplicity and liberality; qualities which, unless taken in the degree, are generally ruinous to the possessor.”—There are virtues the most amiable in private life, which, exercised by a public man beyond their due bounds, will ever be found dangerous in the extreme.

*Inest sua gratia parvis.* Lat.—“Even little things have their peculiar grace.”

*In extenso.* Lat.—“In full.”—This is a diplomatic phrase. The paper was submitted *in extenso*, i. e. in its full extent, and not by way of abstract.

*Infundum, Regina, jubes renovare dolorem.* Lat. VIRO.—“You bid me, O Queen, renew the source of my unspeakable grief.”—Words put by Virgil in the mouth of Æneas, when Dido requests him to relate the story of the fall of Troy.\*

*Infantem nudum cum te natura creavit,  
Paupertatis onus patienter ferre memento.*

Lat. CATO.—

“Nature having created thee and made thee come into the world naked, remember to bear poverty with patience.”\*

*Infelix Dido nulli bene juncta marito :  
Hoc pereunte fugis, hoc fugiente peris.*

OVID.—

“Unhappy Dido ill-provided with husband and lover, the former by dying causes thy flight, the latter by flying causes thy death.”\*

*In ferrum pro libertate ruebant.* Lat.—“For freedom they rushed upon the sword.”—Motto of the E. of LEICESTER.

*Infinita est velocitas temporis, quæ magis apparet respicientibus.* SENECA.—“The swiftness of time is infinite, as is most evident to those who look back.”—It is only by a retrospect to the years which have passed and been mis-spent, that we can discern and regret the velocity, with which they have escaped us.

*In flagranti delicto.* Lat.—“In the apparent guilt.”—Taken in the very commission of the crime.

*In formâ pauperis.* Lat.—“In the form of a poor man.”—According to the statute 11 Henry VII. When any man who is too poor to meet the expenses of suing at law or in equity, makes oath that he is not worth more than £5. after his debts are paid, and produces a certificate from a lawyer that he has just cause of suit, the judge is to admit him to sue *in formâ pauperis*; that is, without paying any fees to the counsel, attorney, or clerks.

*In foro conscientie.* Lat.—“Before the tribunal of conscience.”—In a man’s own conviction of what is equitable.

*Ingeniû largitor venter.* PERSIUS.—“The belly is the giver of genius.”—Ironically spoken of those whose only *stimulus* to authorship is their poverty; but who, thus impelled,

—————“Still, in despite  
Of nature and their stars, will write.”

*Ingenio stat sine morte decus.* PROPERT.—“The honours of genius are eternal.”—This is the boast of many a poet. We know when it has been realised, as in the *Exegi monumentum*, &c. of Horace; but most probably, in a myriad of instances, it has been made in vain.

*Ingenium cui sit, cui mens diviniore, atque os  
Magna sonaturum, des nominis hujus honorem.*

HOR.—

“He who possesses genius, a superior mind, and eloquence to display great things, is entitled to the name of a poet.”

“Creative genius, and the power divine  
That warms and melts th’enthusiastic soul,  
A pomp and prodigality of phrase,  
These form the poet.”

*Ingenium res adversæ nudare solent, celare secundæ.*  
HOR.—“In adversity those talents are called forth, which are concealed by prosperity.”

———*Ingenuas didicisse fideliter artes  
Emollit mores, nec sinit esse feros.*

OVID.—

“To have studied carefully the liberal arts, is the surest mode of refining the grossness, and subduing the harshness of the human mind.”

“Learning, if deep, if useful and refin’d,  
Communicates its polish to the mind.”

*Ingens telum necessitas.* SENECA.—“Necessity is a powerful weapon.”—To provoke a needy man is to encounter desperation.

*Ingrato homine terra pejus nil creat.* AUSON.—“The earth does not produce any thing worse than an ungrateful man.”—See the two following quotations.

*Ingratum si dixeris, omnia dicis.* LAT.—“If you pronounce a man ungrateful, you say all that can be urged against him.”—Ingratitude is the rod of

Aaron, which swallows up and comprises in itself all the smaller vices.

*Ingratus unus miseris omnibus nocet.* PUB. SYRUS.—  
“One ungrateful man does an injury to all who are wretched.”—He by his baseness has perhaps steel-ed the heart, which might otherwise have relieved their distresses.

*In hoc signo spes mea.* Lat.—“In this sign is my hope.”  
—Motto of the Ir. V. TAAFFE.

*In hoc signo vinces.* Lat.—“In this sign thou shalt conquer.”—This was the motto assumed by the Emperor CONSTANTINE, after having seen a Cross in the air, which he considered as the presage of victory. Motto of the Ir. E. of ARBAN and L. ANNALY.

*Iniqua nunquam regna perpetua manent.* SENECA.—  
“Authority, founded on or maintained by injustice, is never of long duration.”

*Iniquissimam pacem justissimo bello antefero.* Lat.—“I prefer the most unjust peace to the justest war.”—The horrors of war are so numerous and so afflictive, that peace should, at all times, be purchased at any price, short of national dishonour.

*Initia magistratuum nostrorum meliora et firma, finis inclinat.* TACITUS.—“The discharge of our public offices is generally more exemplary in the commencement; its vigour declines towards the conclusion.”—When men first enter into office, they are alert and punctual; but, towards the close of their functions, they become relaxed and indifferent. Our proverb of “New brooms,” gives of this an apt, though a homely illustration.

*Initium sapientiæ est timor Domini.* Lat.—“The beginning of knowledge is the fear of God.”

*Injuriarum remedium est oblivio.* Lat.—“The best remedy for injuries is to forget them.”—This max-

ini is not of universal application; but there are certain injuries, which cannot too soon be consigned to oblivion.

*In loco.* Lat.—“In the place.”—In the proper place. Upon the spot.

*In loco parentis.* Lat.—“In the place of a parent.”

*In medias res.* Hor.—“Into the midst of things.”—Spoken generally of an author who rushes abruptly and without preparation into his subject.

*In medio tutissimus ibis.* Lat.—“In the middle of the road you will get on in perfect safety.”—This prudential maxim is often the ruin of public welfare in the conflict of different parties: many upon this principle, in politics contrary to the celebrated law of Solon, keep aloof from either faction till they are overcome by one, to which at last they must bend, and which is in general the worst.\*

*Ingentes animos angusto in corpore versant.* Lat. VIRGIL.—“Though their body be weak, their courage is strong.”—Applied by Virgil to the bees; but equally applicable to those whose spirit is unsubdued by the pangs of disease, or by natural weakness.\*

*In nova fert animus.* Lat.—“My mind leads me to new matters, or to discuss new topics.”—This is an hemistich: the following is the complete line.

*In nova fert animus mutatas dicere formas  
Corpora.* OVID.—  
“I am inclined to speak of bodies changed into new forms.”—I am now to dwell on transformations or changes of a singular nature.

*Innuendo.* Lat. Law Term.—“By signifying.”—“Thereby intimating.”—A word much used, in declarations of slander and libel, to ascertain the application to a person or thing previously named. An oblique hint.

*In nullum avarus bonus est, in se pessimus.* Lat. Prov.  
—"The avaricious man is kind to no person; but  
he is most unkind to himself."

*In nullum reipublicæ usum ambitiosâ loquelâ inclaruit.*  
TACITUS.—"He became celebrated for an affected  
and ambitious verbosity, attended with no advan-  
tage whatever to the state."

*In omnia paratus.* Lat.—"Prepared for all things."—  
Motto of L. DUNALLY.

*In omnibus fere minori ætati succurritur.* Lat. Law  
Maxim.—"In all cases relief is afforded to persons  
under age."—The law is so careful of persons of  
this description, that it will not suffer them to alien-  
ate, sell, or bind themselves by deed, unless it be  
for eating, drinking, schooling, medicine, or such  
other matters as are absolutely necessary.

*In omnibus quidem, maximè tamen in jure, æquitas est.*  
Lat. Law Maxim.—"In all things, but particu-  
larly in the law, there is equity."—Equity is said  
to be a corrective of the law, where the latter is de-  
ficient on account of its generality.

*Inopem copia fecit.* Lat.—"His plenty made him poor."  
—His copiousness of ideas retarded and embar-  
rassed his language.

*In pace leones, in prælio cervi.* Lat.—"In peace they  
are lions, in the battle deer."—They are blus-  
terers and cowards.—"Lion-talkers, lamb-like  
fighters."

*In perpetuam rei memoriam.* Lat.—"To perpetuate the  
memory of the thing."—An inscription generally  
found upon pillars, &c. raised to commemorate any  
particular incident.

*In pertusum ingerimus dicta dolium.* PLAUTUS.—"We  
fling our sayings into a cask bored through."—Our  
advice is wholly thrown away in that quarter.

*In petto.* Ital.—“Within the breast.”—In reserve.

*In propria persona.* Lat.—“In his own person.”—In personal attendance.

*In puris naturalibus.* Lat.—“In a purely natural state.”—i. e. entirely naked.

*Inquinat egregios adjuncta superbia mores.* CLAUDIAN.  
—“The best manners are stained by the addition of pride.”—Even virtue itself is disgusting in a severe and baughty garb.

*Insanire parat certâ ratione modoque.* HOR.—“He is preparing to be mad according to a certain rule and manner.”—He has much method in his madness.

*Insanus omnis furere credit cæteros.* Lat. Prov.—  
“Every madman thinks that all other persons are mad.”

*In se magna ruunt.* LUCAN.—“Great things are apt to rush against each other.”—Two great powers are naturally inclined to jealousy, and thence to hostility.

*In se totus teres atque rotundus.* HOR.—“Smooth, round, and collected in himself.”—This is a brief but excellent description of a man of the world. The metaphor is taken from a bowl, which, launched from a firm hand, is not to be diverted from its course by slight obstacles.

*Insipientis est dicere, non putâram.* Lat.—“It is the part of a fool to say ‘I should not have thought so.’”—Sensible men before they speak or act examine the matter on all sides and are not surprised at the event. It is otherwise with shallow and foolish persons.

*Insitâ hominibus libidine alendi de industriâ rumores.*  
Lat.—“Men baving in them a natural desire to propagate reports.”—All are eager to circulate the

reports which have reached them, and, it may be stated also, to give something of their own.

*Insita hominibus naturæ violentiæ resistere.*

TACITUS.—

“To resist violence, is implanted in the nature of man.”—The most degraded people will be aroused to action, when oppression has reached to a certain degree.

*In solo Deo salus.* Lat.—“Salvation in God alone.”—  
Motto of E. HAREWOOD.

*Inspicere tanquam in speculum in vitas omnium  
Jubeo, atque ex aliis sumere exemplum sibi.*

TERENCE.—

“The lives of other men should be regarded as a mirror, from which we may take an example and a rule of conduct for ourselves.”—The accurate observer of human life, in witnessing the follies of others, will thence derive to himself so many lessons of caution and correctness.

*Instar omnium.* Lat.—“Like the rest.”

*Intaminatis honoribus.* Lat.—“With unspotted honours.”—Motto of L. ST. HELEN’S.

*Ita oportuit intrare in gloriam suam.* Lat.—“It is that way he was obliged to enter in his glory.”\*

*Ita voluerunt, ita factum est.* Lat.—“So they willed, so it was done.”\*

*In te, Domine, speravi.* Lat.—“In thee, O Lord, have I put my trust.”—Motto of the Sc. E. of STRATHMORE.

*Integer vitæ scelerisque purus*

*Non eget Mauri jaculis neque arcu.*

HOR.—

“The man who is pure of life, and unconscious of guilt, wants not the aid of Moorish blows and darts.”—In most situations of life, the conscious-



ness of innocence is our best shield and our firmest security.

*Integra mens augustissima possessio.* Lat.—“A mind fraught with integrity is the noblest possession.”—Motto of the Ir. L. BLAYNEY.

*In tenui labor; at tenuis non gloria.* VIRO.—“The labour was bestowed on a small object; but the fame of the achievement was not the less.”—To do little things well, is in some cases highly honourable.

*Inter arma leges silent.* Lat.—“The laws are silent in the midst of arms.”—During the violence of hostility little attention is paid to the precepts of justice.

*Interdum lacrymæ pondera vocis habent.* OVID.—“Tears are sometimes equal in weight to words.”—The poet might have said, they are in general of more effect.

*Interdum stultus benè loquitur.* Lat.—“Sometimes a fool speaks well.”—Every man is entitled to attention, as a wise remark may occasionally drop from a person, whose previous discourse had offered no ground of expectation.

*Interdum vulgus rectum videt; est ubi peccat.* HOR.—“Sometimes the people see what is right, and sometimes they form erroneous conclusions.”—This is the case with the British, as with every other people; but of our countrymen it may be said that they generally form a correct judgment, if not led by sinister means to take a partial view of the question under discussion.

*Intererit multum Davusne loquatur an heros.* HOR.—“There is a great difference when *Davus* is speaking, and when a hero.”—The former is a servant: the rule is addressed to dramatic writers, who

## IN———IN

should always make their characters speak an appropriate language.

*Inter nos.* Lat.—“Between ourselves.”

*In terrorem.* Lat.—“In terror.”—As a warning.

*Inter utrumque tene.* Lat. Prov.—“Keep between both.”  
—Steer through life a safe and middle course, avoiding equally all extremes.

*In testacei e i pesci impietriti sono le medaglie del diluvio.*  
Ital.—“Testaceous and petrified fishes are the medals of the deluge.”\*

*Intolerabilius nihil est quam femina dives.* Juv.—“Nothing is more intolerable than a rich woman.”—This is very true when applied to such women as are espoused for their riches only.

*In toto et pars continetur.* Lat. AXIOMA.—“In the whole is contained also the part.”\*

*Intra fortunam quisque debet manere suam.* OVID.—“Every man should confine himself within the bounds of his own fortune.”

*In transitu.* Lat.—“On the passage.”—Goods in transitu are goods consigned by one person to another, and which have not yet reached the consignee.

*In turbas et discordias pessimo cuique plurima vis : pax et quies bonis artibus indigent.* TACITUS.—“In seasons of tumult and discord, bad men have most power ; genius and goodness are only fostered by repose.”—In times of revolution and disorder, the dregs are forced upward, and talent and virtue are depressed. This, however, is only for a season, and that which is the scum will soon become the sediment.

*Intus et in cute novi hominem.* PERSIUS.—“I know the man internally and externally.”—I have a thorough knowledge of his character.

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*In testacei e i pesci impietriti sono le medaglie del diluvio.*  
Ital.—“Testaceous and petrified fishes are the medals of the deluge.”\*

*Intolerabilius nihil est quam femina dives.* Juv.—“Nothing is more intolerable than a rich woman.”—This is very true when applied to such women as are espoused for their riches only.

*In toto et pars continetur.* Lat. AXIOMA.—“In the whole is contained also the part.”\*

*Intra fortunam quisque debet manere suam.* OVID.—“Every man should confine himself within the bounds of his own fortune.”

*In transitu.* Lat.—“On the passage.”—Goods *in transitu* are goods consigned by one person to another, and which have not yet reached the consignee.

*In turbas et discordias pessimo cuique plurima vis : pax et quies bonis artibus indigent.* TACITUS.—“In seasons of tumult and discord, bad men have most power ; genius and goodness are only fostered by repose.”—In times of revolution and disorder, the dregs are forced upward, and talent and virtue are depressed. This, however, is only for a season, and that which is the scum will soon become the sediment.

*Intus et in cute novi hominem.* PERSIUS.—“I know the man internally and externally.”—I have a thorough knowledge of his character.

*Intuta quæ indecora.* TACITUS.—“Those things which are unseemly are unsafe.”—Men in certain situations should remember, that as much danger frequently arises from forfeiting the respect, as from incurring the resentment, of those who are beneath them.

*Invidia Siculi non invenère tyranni*

*Tormentum majus.*

JUVENAL.—

“The Sicilian tyrants never devised a greater punishment than envy.”—The bull of *Perillus*, or the dungeon of *Dionysius*, the author means to say, were comparatively slight inflictions.

*Invidus alterius macrescit rebus opimis.* HOR.—“The envious man grows lean at the success of his neighbour.”—Nothing can exceed the pining of the envious man under the supposition that a rival has outstripped him, and may possibly succeed.

*In vino veritas.* LAT.—“There is truth in wine.”—It extracts secrets from the reserved, and puts the habitual liar off his guard.

*Invisa potentia, atque miseranda vita eorum, qui se metui quam amari malunt.* CORN. NEP.—“The power is hateful, and the life is miserable, of those who wish to be feared rather than loved.”—Every government must be odious, which takes for its basis the terrors instead of the good wishes of the people.

*Invitat culpam qui peccatum præterit.* PUB. SYRUS.—“He who overlooks one crime invites the commission of another.

*Invitum sequitur honos.* LAT.—“Honour follows him against his inclination.”—Motto of the Ir. M. of DONEGAL.

*Invitum qui servat idem facit occidenti.* LAT. HORAT.—“The man whom you save when he wishes to

perish, considers you in the same light as he would a murderer.”\*

*Invitâ Minervâ.* Lat.—“*Minerva* (the goddess of wisdom) being unwilling.”—The work was brought forth, *invitâ Minervâ*, without any aid from genius, or from taste.

*In vitium ducit culpæ fuga.* HOR.—“The avoiding of one fault sometimes leads into another.”—Thus a writer, in avoiding dull prolixity, often flies into the opposite extreme of obscure brevity.

*In utroque fidelis.* Lat.—“Faithful in both.”—Motto of V. FALKLAND.

*Ipse dixit.* Lat.—“He said it himself,”—On his *ipse dixit*—on his sole assertion.

*Ipso facto.* Lat.—“In the fact itself.”—By the fact when it shall appear.

*Ipso jure.* Lat.—“By the law itself.”—By the law when it shall be pronounced.

*Ira furor brevis est.* HOR.—“Anger is a short madness.”—All the mischiefs of madness may be produced by a momentary passion.

*Iram qui vincet, hostem superat maximum.* Lat.—“He who subdues his anger, conquers his greatest enemy.”

———*Ira quæ tegitur nocet ;  
Professa perdunt odia vindictæ locum.*

SENECA.—

“Concealed resentment alone is dangerous.—Hatred, when declared, loses its opportunity of revenge.”

*Iras et verba locant.* MARTIAL.—“They let out for hire their passions and their words.”—This is the severest sarcasm ever uttered against the gentlemen of the long robe, who, it intimates, not only hire out

their eloquence, but can also feign a degree of passion proportioned to the magnitude of the fee.

*Is maximè divitiis utitur, qui minimè divitiis indiget.* SENECA.—“He makes the best use of riches, who has the smallest share of personal wants.”—By his self-denial, he has a larger disposable share to relieve the distresses of others.

*Is mihi demum vivere et frui animâ videtur, qui, aliquo negotio intentus, præclari facinoris aut artis bonæ famam quærit.* SALLUST.—“He alone appears to me to live, and to enjoy life, who, being engaged in active scenes, seeks reputation by some famous action, or some useful art.”

*Is ordo vitio careto, cæteris specimen esto.* LAT.—“Let that order be free from vice, and afford an example to all others.”—This was an ordinance contained in the Roman laws of the Twelve Tables, and addressed to the senatorial or patrician order. The best example should come from the highest place.

*Isthuc est sapere non quod ante pedes modo est  
Videre, sed etiam illa quæ futura sunt  
Prospicere.* TERENCE.—

“True wisdom consists not in seeing that which is immediately before our eyes, but in the foresight of that which may happen.”—The ordinary politician judges of events only as they pass before him in review; but the enlightened statesman, by combining the present with probable circumstances will form something like an insight into futurity.

*Ita comparatam esse naturam omnium, aliena ut melius videant et dijudicent, quam sua.* TERENCE.—“The nature of all men is so formed, that they see and discriminate in the affairs of others, much better than in their own.”—In the latter instance we are blinded by our feelings and prejudices: in the former there is nothing to impede our natural perspicacity.

*Ita finitima sunt falsa veris, ut in præcipitem locum non debeat se sapiens committere.* CICERO.—“Falsehood often borders so nearly on the truth, that a wise man should not trust himself to the precipice.”—He should be cautious of being deceived by appearances.

*Ita lex scripta est.* Lat.—“Thus the law is written.”—A phrase used in polemics to refer the adversary to the letter of the text in question.

*Ita me Dii ament ! ubi sim nescio.* TERENCE.—“May God love me, as is true that I know not where I am.”—I am so confounded, that I know not what to do or say.

## J.

*Jacta est alea.* Lat.—“The die is cast.”—I have put every thing to venture, and I now must stand the hazard.

*Jactitatio.* Lat.—“A boasting.”—Jactitation of marriage is cognizable in the ecclesiastical court.

*J'ai bonne cause.* Fr.—“I have a good cause.”—Motto of the M. of BATH.

*J'ai eu toujours pour principe de ne faire jamais par autrui ce que je pouvois faire par moi-même.* MONTESQUIEU.—“I have ever held it as a maxim, never to do that through another, which it was possible for me to execute myself.”—It is unnecessary to comment on this excellent principle, farther than by remarking, how many men are ruined by their indolence in delegating to others the management of their affairs. See *Chi vuol vada, &c.*

*Jamais arrièrè.* Fr.—“Never behind.”—Motto of the Sc. E. of SELKIRK.

*Jamais on ne vaincra les Romains que dans Rome.* Fr.—



"In Rome only are the Romans to be conquered."  
—The safest plan of warfare is to attack an enemy  
on his own territory. \*

*Jamque opus exegi, quod nec Jovis ira, nec ignis,  
Nec poterit ferrum, nec edax abolere vetustas.*

OVID.—

"I have now completed a work which neither the wrath of Jove, nor fire, nor sword, nor the corroding tooth of time, shall be able to destroy."  
—This triumphant boast of the poet, with respect to his own productions, has certainly been realised. But at present this passage and the *Exegi monumentum*, &c. of HORACE, are chiefly used in an ironical sense, and for the purpose of holding up some proud boaster to ridicule.

*Jam redit et Virgo, redeunt Saturnia Regna.* VIRGIL.  
—"Returning justice brings with her a golden age."—This is frequently used as a taunt to an adversary who talks of resources not in existence, and of happiness not to be found.

*Januis clausis.* Lat.—"The doors being shut."—The matter was debated *januis clausis*—in a secret committee.

*Jejunus raro stomachus vulgaria temnit.* HOR.—"The hungry stomach seldom despises vulgar fare."—Or, as it may be differently translated,—"The stomach which is seldom hungry, holds vulgar fare in contempt."—It is more generally quoted in the former acceptation.

*Je le tiens.* Fr.—"I hold it."—Motto of L. AUDLEY.

*Je maintiendrai le droit.* Fr.—"I will maintain the right."—Motto of the E. of MALMSBURY.

*Je me fie en Dieu.* Fr.—"I trust in God."—Motto of the E. of PLYMOUTH.

*Je ne cherche qu'un.* Fr.—"I seek but for one."—Motto of the E. of NORTHAMPTON.

*Je n'oublierai jamais.* Fr.—“ I shall never forget.”—  
Motto of the E. of BRISTOL.

*Je pense.* Fr.—“ I think.”—Motto of the Sc. E. of  
WEMYSS.

*Je suis prêt.* Fr.—“ I am ready.”—Motto of the Ir. E.  
of FARNHAM.

*Jetter le manche après la cognée.*—Fr.—“ To throw the  
handle after the axe.”—To yield prematurely to  
despair, and after one reverse of fortune to neglect  
the resources which we may have in store.\*

*Jeu de main, jeu de vilain.* Fr.—“ Practical tricks  
only belong to the lowest classes.”—No gentleman  
should deal in horse-play, or vulgar roughness.

*Jeu de mots.* Fr.—“ A play on words.”

*Jeu d'esprit.* Fr.—“ A play of wit.”—A witticism.

*Jeu de théâtre.* Fr.—“ Stage trick, attitude.” &c.

*Je vis en espoir.* Fr.—“ I live in hope.”—Motto of L.  
ROUS.

*Jeune et dans l'âge heureux qui méconnaît la crainte.* Fr.  
—“ Young and at the happy age, to which fear is  
a stranger.”\*

*Jeune, on conserve pour la vieillesse : vieux, on épargne  
pour la mort.* LA BRUYERE.—“ When young, men  
lay up for old age ; when aged, they hoard for  
death.”—It is in the nature of Parsimony to con-  
firm itself and to increase.

*Jour de ma vie.* Fr.—“ The day of my life.”—Motto  
of E. DELAWARE.—It is used by the French as an  
oath ; by my life.

*Jucunda atque idonea dicere vitæ.* HOR.—“ To de-  
scribe whatever is pleasant and proper in life.”  
—This line well describes the duty of the didactic  
poet.

*Jucundi acti labores.* CICERO.—“ The labours and dis-

facilities through which we have passed are pleasing to the recollection."

*Jucundum et carum steritis facit uxor amicum.* JUVENAL.—"A barren wife will always produce a pleasant and engaging friend."—This is spoken in derision of the legacy-hunters; a race every way common and despicable, and who pay their court more assiduously, where there is no expectation of an heir.

*Judex damnatur cum nocens absolvitur.* Lat.—"The judge is found guilty when a criminal is acquitted."—This is to be understood as applying only where prejudice or corruption, has dictated the sentence.

*Judicandum est legibus, non exemplis.* Lat. Law Maxim.—"The judgment must be pronounced from law, not from precedent."—As no two precedents, in the legal phrase, run together "on four legs," the strict letter of the law must be consulted.

*Judicata res pro veritate accipitur.* Lat. Jus. ANTIC.—"A thing that has been judged is considered as a truth."\*

*Judicium Dei.* Lat.—"The judgment of God."—This was the name given by our ancestors to the ordeal, i. e. walking blindfold over red-hot ploughshares, &c. which has been disused since the reign of William the Conqueror.

*Judicium parium, aut leges terræ.* Lat.—"The judgment of our peers, or the laws of the land."—"It is only by these, according to *Magna Charta*, that an Englishman can be condemned. This quotation from the Great Charter was adopted as his motto by the first Lord CAMDEN.

*Jugez d'un homme par ses questions plutôt que par ses réponses.* Fr.—"Judge of a man by his questions rather than by his answers." \*

*Jugulare mortuos.* Lat.—“To stab the dead.”—To exercise superfluous cruelty.

*Juncta juvant.* Lat.—“These things, when conjoined, aid each other.”—Individually considered, they are of little avail; but, taken conjunctively, they form a strong body of evidence.

*Jura negat sibi nata, nihil non arrogat armis.* HOR.—“He denies that laws were made for him, and claims every thing by force of arms.”—This applies to the arrogant tyrant or usurper,  
“Who scorns all judges and all law, but arms.”

*Jure humano.* Lat.—“By human law.”—By that law which is founded on the assent of men. It is generally used in opposition to the following.

*Jure divino.* Lat.—“By divine law.” This is the tenure by which, according to the high-flying theories, the Kings of Great Britain hold their crowns without any reference to the will of the people.

*Jus civile.* Lat.—“The civil law.”—The law of many European nations, and some of our courts, particularly the ecclesiastical, founded on the Code of JUSTINIAN.

*Jus gentium.* Lat.—“The law of nations.”

*Jus omnium in omnia, et consequenter bellum omnium in omnes.* Lat.—

“All having right to every thing, the consequence is the war of all against all.”—So was described by Hobbes the *State of Nature*. \*

*Jus sanguinis, quod in legitimis successionibus spectatur, ipso natiuitatis tempore quæsitum est.* Lat. Law Maxim.—“The right of blood, which is regarded in all lawful inheritances, is found, in the very time of nativity.”—It is the *Jus Primogenituræ*, or right of eldership, that is principally respected, the maxim being, that the next of worthiest blood should always inherit.

*Justum bellum quibus necessarium, et pia arma quibus nulla nisi in armis relinquitur spes.* LIVY.—

“War is just with those to whom it is necessary, and warfare is even pious where no hope can exist but in arms.”—The allusion is to a war of self-defence, which, whatever the politician may say, is the only one that the moralist can regard as justifiable.

*Jus summum sæpe summa est malitia.* TERENCE.—“Law enforced to strictness sometimes becomes the severest injustice.”

*Justitia est obtemperatio scriptis legibus.* CIC.—“Justice is a compliance with the written law.”—This is a very imperfect description of justice.

*Justitiæ soror fides.* LAT.—“Faith is the sister of justice.”—Motto of L. THURLOW.

*Justum et tenacem propositi virum  
Non civium ardor prava jubentium,  
Non vultus instantis tyranni,  
Mente quatit solidâ.*

HOR.—

“The man who is just and firm to his purpose will not be shaken from his fixed resolution, either by the mis-directing ardour of his fellow-citizens, or by the threats of an imperious tyrant.”—This passage is often and properly quoted. It offers the finest picture of a statesman whose calmness and perseverance can equally resist the excesses of popular tumult, or the menaces of an arbitrary sovereign.

*Justus propositi tenax.* LAT.—“The just man is steady to his purpose.”—The motto of L. CHEDWORTH.

*Juvenile vitium regere non posse impetum.* SENECA.—“It is the fault of youth that it cannot govern its own violence.”—It either knows not, or will not consider where the danger lies.

## K.

Καιρον γνῶθι. *Kairon gnothi.* Gr.—“Know your opportunity.”—This was the advice of PITTACHUS, one of the seven Grecian sages. To let slip an occasion is the greatest proof of imbecility.

Κατ' ἐξοχην. *Kat' exochene.* Gr.—“By way of excellence,” or “of peculiar distinction.”

## L.

*La beauté de l'esprit donne de l'admiration, celle de l'âme donne de l'estime, et celle du corps de l'amour.* Fr.—“The charms of wit excite admiration, those of the heart impress esteem, and those of the body provoke to love.”

*La beauté sans vertu est une fleur sans parfum.* Fr. Prov.—“Beauty without virtue is a flower without perfume.”—It may retain its colour, but has lost its essence.

*La biblioteca è 'l nutrimento dell' anima.* Ital.—“Books are the nourishment of the mind.” •

*Labitur et labetur in omne volubilis ævum.* HORACE.—“The stream still flows, and will continue to flow through every age.”—Metaphorically used in speaking of time.

*La bonne fortune et la mauvaise sont nécessaires à l'homme, pour le rendre habile.* Fr.—“Good and bad fortune are necessary to a man, in order to make him adroit and capable.”—Few men are equal to the emergencies of life, who have not experienced some of its vicissitudes.

*Labore et honore.* Lat.—“By industry and honour.”—  
Motto of L. RENDLESHAM.

*Labor ipse voluptas.* Lat.—“The labour itself is a pleasure.”—Motto of L. KING.

*Labor omnia vincet improbus.* VIRGIL.—“Persevering labour conquers every thing.”—There are few difficulties which will not yield to perseverance.

*Laborum dulce lenimen.* HOR.—“The sweet solace of our labours.”—The appellation is given by the poet to his favourite study.

*La clémence des princes n'est souvent qu'une politique pour gagner l'affection des peuples.* ROCHEFOUCAULT.—“The clemency of princes appears frequently to be nothing more than a measure of policy, intended to gain the affections of the people.”

*La confiance fournit plus à la conversation que l'esprit.* ROCHEFOUCAULT.—“Confidence is in general found to furnish more conversation than wit or talent.”

*La cour ne rend pas content : mais elle empêche qu'on ne le soit ailleurs.* LA BRUYERE.—“The court does not make a man happy ; but its habits prevent a man from enjoying happiness elsewhere.”—He who has long been busied in ambitious pursuits, can find little pleasure in quiet and retirement.

*La criaillerie ordinaire fait qu'on s'y accoutume, et que chacun la méprise.* FR.—“A clamorous abuse, too often repeated, becomes so familiar to the ear as to lose its effect.”—If you scold your servant inordinately for not rinsing a glass, he will scarcely feel your rebuke, when you charge him with a robbery.

*La critique est aisée et l'art est difficile.* FR. BOILEAU.—“To criticise the productions of art and science is easy ; to create them is difficult.”

*La décence est le teint naturel de la vertu, et le fard du vice.* Fr. Prov.—“Decency is the genuine complexion of virtue, and the false colouring of vice.”

*La défense est un charme; on dit qu'elle assaisonne les plaisirs, et surtout ceux que l'amour nous donne.*

LA FONTAINE.—“Forbiddance, they say, is a charm which gives a relish to all our pleasures, and particularly to those of love.”—In a great variety of instances, that gratification is the most eagerly sought which is the most strictly forbidden.

*La Docte antiquité fut toujours vénérable :  
Je ne la trouve pas cependant adorable.*

BOILEAU.—

“To the learning of antiquity I pay all due respect and veneration; but I do not therefore hold it as sacred.”—Some deference is due to that which the lapse of time has rendered venerable; but a gem dug from a modern is equally valuable with one which is taken from an ancient mine.

*La durée de nos passions ne dépend pas plus de nous que la durée de notre vie.* ROCHEFOUCAULT.—“The duration of our passions depends no more upon ourselves, than the duration of our lives.”

*L'adversité fait l'homme, et le bonheur les monstres.* Fr. —“Adversity makes men; but prosperity makes monsters.”—The former braces and strengthens, whilst the latter relaxes and debases the powers of the mind. From this general rule, however, there are great and numerous exceptions.

*La faim chasse le loup du bois.* Fr. Prov.—“Famine drives the wolf from the wood.”—According to the English proverb—Hunger breaks through stone walls.

*La faveur met l'homme au-dessus de ses égaux, et sa chute*



*au-dessous.*—LA BRUYERE.—“Favour places a man above his equals, and his fall or disgrace beneath them.”

*L'affaire s'achemine.* Fr.—“The business is going forward.”

*La faiblesse de l'ennemi fait notre propre force.* Fr.—

“The weakness of the enemy forms a part of our own strength.”—This is a maxim in war, where all advantages are fairly to be taken. There is a similar sentiment in another language.

*Dolus an virtus quis in hoste requirat ?*

“What matters it, whether the enemy has been defeated by stratagem or by valour ?”

*La fortune passe par tout.*—“The vicissitudes of fortune are common to all.”—Motto of L. ROLLE.

*La fortune vend ce qu'on croit qu'elle donne.* Fr. LA FONTAINE.—“Fortune sells the favours which she seems to lavish.”\*

*La grande Sagesse de l'homme consiste à connoître ses folies.* Fr.—“The great wisdom of man consists in the knowledge of his follies.”—To be convinced of our false steps, is in some degree an advance towards wisdom.

*L'aigle d'une maison est un sot dans une autre.* GRESSET.—“The eagle of one house is a fool in another.”—We should rather say the swan of one house is a goose in another.

*Laisser dire le monde, et toujours bien faire, c'est une maxime, qui étant bien observée assure notre repos, et établit enfin notre réputation.* Fr.—“To let the world talk, and always to act right, is a principle of action, which, well observed, will secure our repose, and in the end establish our reputation.”

*Laissez dire les sots, le savoir a son prix.* Fr. LA FON-

TAINÉ.—“Let fools clamour as they may, learning has its value.” \*

*La jeunesse vit d'espérance, la vieillesse de souvenir.*  
Fr.—“Youth feeds upon hope, old age upon recollection.” \*

*La langue des femmes est leur épée, et elles ne la laissant pas rouiller.* Fr. Prov.—“The tongue of a woman is her sword, which she seldom suffers to rust.”—A sarcasm sufficiently severe on the proverbial loquacity of the sex in general.

*La libéralité consiste moins à donner beaucoup, qu'à donner à propos.* LA BRUYÈRE.—“Liberality does not consist so much in giving bountifully as in giving seasonably.”

*La Liberté, convive aimable,*  
“Met les deux coudes sur la table.” VOLTAIRE.  
—“Liberty, as an aimable guest, puts her two elbows on the table.”—An attitude of intercourse, free and unrestrained.

*La lingua batte dove il dente duole.* Ital.—“The tongue will strike where the tooth aches.” We are always irritating the sore part.\*

*L'Allegorie habite un palais diaphane.* LE MIERRE.  
—“Allegory dwells in a transparent palace.”

*La maladie sans maladie.* Fr.—“The disease without a disease.”—The hypochondriac distemper.

*La marque d'un mérite extraordinaire c'est de voir que ceux qui l'envient le plus, sont contraints de le louer.*  
Fr.—“The proof of extraordinary merit is to see that it extorts praise, even from those with whom it is an object of envy.”

*L'âme n'a point de secret que la conduite ne révèle.*  
Chin. Prov.—“The mind has no secret which the

conduct does not reveal."—The most practised hypocrite cannot at all times conceal his secret feelings.

*La moitié du monde prend plaisir à médire, et l'autre moitié à croire les médisances.* Fr. Prov.—"One half of the world takes a pleasure in detracting, and the other half in believing all that detraction utters."

*La moltiplicità delle leggi e dei medici in un paese sono egualmente segni di malore di quello.* Ital.—"The multiplicity of laws and physicians in a country are equally a proof of its bad condition."

*La moquerie est souvent une indigence d'esprit.* La BRUYERE—"Jesting, in some cases, only proves a want of understanding."

*La morale trop austère se fait moins aimer, qu' elle ne se fait craindre; et qui veut qu'on profite de ses leçons, donne envie de les entendre.* Fr.—"Morality, when too austere, is less beloved than feared; and he who wishes that others should profit by his lessons, should make those persons desirous of listening to them."

*La mort est le dernier trait du tableau de la vie.* Fr.—"Death is the finishing stroke of the picture of life."\*

*La mort est plus aisée à supporter sans y penser, que la pensée de la mort sans péril.* PASCAL.—"Death is itself more easy when it comes without previous reflection, than the thought of death even without danger."

*L'amour de la justice n'est en la plupart des hommes, que la crainte de souffrir l'injustice.*—ROCHEFOUCAULT.—"The love of justice is in most men nothing more than the fear of suffering injustice."—Our anxiety on this subject may be traced to a motive of selfishness.

*L'amour est une passion qui vient souvent sans savoir comment, et qui s'en va aussi de même.* Fr.—  
 "Love is a passion which frequently comes we know not how, and which quits us exactly in the same manner."

*L'amour et la fumée ne peuvent se cacher.* Fr. Prov.  
 —"Love and smoke are two things which cannot be concealed."—Of the passion of love the faintest glimmerings give a strong light, as the smallest crevice will suffer a volume of smoke to escape.

*L'amour-propre est le plus grand de tous les flatteurs.* ROCHEFOUCAULT.—"Self-love is the greatest of all flatterers."—It is the lot of almost every man to flatter himself into a higher self-opinion, than can possibly be effected by the adulation of others.

*L'amour soumet la terre, assujettit les cieux—  
 Les rois sont à ses pieds, il gouverne les dieux.*  
 CORNEILLE,—

"Love rules over the earth, and controls the heavens—kings are at his feet, and gods are his subjects."—This extravagant flight, as it may be supposed, is seldom quoted but in the way of ridicule.

*La nature a donné deux garants de la chastité des femmes, la pudeur et les remords; la confession les prive de l'un et l'absolution de l'autre.* Fr.  
 —"Nature has given two securities for female virtue; modesty and remorse; confession deprives them of the former, and absolution of the latter."\*

*Langage des halles.* Fr.—"The language of the markets."—Billingsgate.

*L'animal delle lunghe orecchie dopo bevuto dà calci al secchio.* Ital.—"The animal with long ears, after having quenched his thirst, kicks the pail."—The picture of ingratitude."\*

*La parfaite valeur est de faire, sans témoins ce qu'on seroit capable de faire devant tout le monde.* ROCHEFOUCAULT.—“True courage is shewn by doing without witnesses, what a man is capable of doing in the face of the world.”—In the former case it is certain that ostentation has no share in the effort.

*La passion fait souvent un fou du plus habile homme, et rend souvent habiles les plus sots.* ROCHEFOUCAULT.—“Love often makes a fool of the cleverest man, and as often gives cleverness to the most foolish.”

*La patience est amère ; mais le fruit en est doux.* J. J. ROUSSEAU.—“Patience is bitter ; but its fruit is sweet.”—Men are generally meliorated by suffering.

*La patience est le remède le plus sûr contre les calomnies : le temps tôt ou tard découvre la vérité.* FR.—“Patience is the surest antidote against calumny. Time, sooner or later, will discover the truth.”

*La philosophie, qui nous promet de nous rendre heureux, trompe.* FR.—“Philosophy, which promises to render us happy, deceives us.”

*L'ape e la serpe spesso  
Succian lo stesso umore ;  
Ma della serpe in seno  
Il fior si fa veleno ;  
In sen dell'ape il fiore  
Dolce liquor si fa.* Ital. METAST.

“The bee and the serpent often feed on the balmy juice of the same flowers ; but the serpent converts it to poison, the bee to a nectareous treasure.”

*La Philosophie triomphe aisément des maux passés et des maux à venir ; mais les maux présents triomphent d'elle.* ROCHEFOUCAULT.—“Philosophy can hold

an easy triumph over the misfortunes which are past and to come; but those which are present triumph over her."—By philosophy we are taught to dismiss our regrets for the past and our apprehensions of future evils; but the immediate sense of suffering she cannot teach us to subdue.

*La plupart des hommes n'ont pas le courage de corriger les autres, parce qu'ils n'ont pas le courage de souffrir qu'on les corrige.* Fr.—"The generality of mankind have not sufficient courage to correct others, because they themselves are deficient in that fortitude which will suffer correction."

*Lapsus linguæ.* Lat.—"A slip of the tongue."

*L'arco sempre teso convien che alla fin si spezzi.* Ital.—  
"A bow always bent, must break at last."

*La réputation d'un homme est comme son ombre, qui tantôt le suit, et tantôt le précède : quelquefois elle est plus longue, et quelquefois plus courte que lui.* Fr. Prov.—"The reputation of a man is like his shadow: it sometimes follows and sometimes precedes him; it is sometimes longer and sometimes shorter, than his natural size."—As our shadows vary in their length and direction, according to their relative position to the sun, so the reputation of many men is either magnified or diminished, from relative situations and circumstances.

*L'argent est un bon serviteur et un méchant maître.* BOUHOURS.—"Money is a good servant, but a bad master."—It is useful when well employed—it is mischievous when men devote themselves wholly to its acquisition.

*La roche Tarpeienne est près du capitol.* Fr. DELILLE.  
—"The Tarpeian rock is near the capitol."—The capitol the seat of power and of triumph, the Tarpeian rock the place of execution, from which were thrown headlong those who were guilty of

conspiring against the liberties of the Roman Commonwealth.\*

*L'art de vaincre est celui de mépriser la mort.* M. de SIVRY.—“The art of conquering is that of despising death.”

*La science du gouvernement n'est qu'une science de combinaisons, d'applications, et d'exceptions, selon les temps, les lieux, les circonstances.* ROUSSEAU.—“The science of government is only a science of combinations, applications, and exceptions, according to times, places, and circumstances.”

*Le silence est la vertu de ceux qui ne sont pas sages.* BOUTHOURS.—“Silence is the virtue, or the best quality of the foolish.”—If it does not remove, it at least conceals their deficiency.

*La speranza è l'ultima che abbandona l'infelice.* Ital.—“Hope is the last that forsakes the unhappy.”\*—Or, as our own poet has it:  
“All, all forsook the friendless, guilty mind,  
But Hope, the charmer, lingered still behind.”  
CAMPBELL.

*Lateat scintillula forsan.* Lat.—“A small spark may lurk unseem.”—This hemistich, alluding to the vital spark, is very happily adopted as the motto of the Humane Society.

*Latet anguis in herbâ.* Lat.—“There is a snake concealed in the grass.”—There is a lurking danger before you, which you do not immediately perceive.

*Latitat.* Law Lat.—“He lurks.”—A writ of summons issuing from the King's Bench, which by a fiction represents the defendant as being in a state of concealment.

*L'avare est comme ces amans, qu'un excès d'amour empêche de jouir.* Fr.—“The miser is like the

lover, who through excess of love is incapable of enjoying."<sup>4</sup>

*Laudare se vani, vituperare stulti est.*

SENECA.—

"It is the part of a coxcomb to praise himself; and of a fool to dispraise himself."—The office of bestowing praise is too delicate to be exercised towards ourselves.

*Laudari à viro laudato.* Lat.—"To be praised by a man himself deserving of praise."—This is certainly the most valuable species of commendation.

*Laudato ingentia rura—exiguum colito.* VIRG.—"Bestow your praise upon large domains, but your preference on a small estate."—The latter, to a contented mind, is likely to produce the greater share of happiness.

*Laudator temporis acti.* HOR.—"A praiser of the times which are past."—An old man who commends nothing but what he has seen in his early days.

*La vérité ne fait pas autant de bien dans le monde, que ses apparences y font de mal.* FR.—"Truth does not so much good in the world, as its appearances do mischief."—The deceit and hypocrisy of men are the prime sources of evil in the moral world.

*La vertu dans l'indigence est comme un voyageur, que le vent et la pluie contraignent de s'envelopper de son manteau.* FR. Prov.—"Virtue in indigence is like a traveller who is compelled, by the wind and rain, to wrap himself up in his cloak."—In this situation the virtuous man is overlooked, and the passing world is heedless of his proportions and qualifications.

*La vertu est la seule noblesse.* FR.—"Virtue is the only true nobility."—Motto of the E. of GUILDFORD.



*La vertu n'iroit pas si loin, si la vanité ne lui tenoit compagnie.* ROCHEFOUCAULT.—“Virtue would not go so far, if vanity did not bear it company.”—We are forwarded in our best actions by a secret wish to gain the good opinion of others.

*La ville est le séjour des profanes humains; les Dieux habitent les campagnes.* FR. J. B. ROUSSEAU.—“Town is the abode of profane humanity; the gods delight to dwell in sylvan retreats.”\*

*La virtù è simile ai profumi, che rendono più grato odore quando trituerati.* ITAL.—“Virtue is like perfumes, which yield sweeter scents the more they are crushed.”\*

*Laus Deo.* LAT.—“Praise be to God.”—Motto of the SC. V. ARBUTHNOT.

*Laus in ore proprio vilescit.* LAT.—“The praises one bestows upon himself are of little value.”

*Le beau monde.* FR.—The gay or fashionable world.”

*Le bien ne se fait jamais mieux, que lors qu'il s'opère lentement.* DE MOY.—“Good is never effected more happily than when produced slowly.”—Sudden changes, either in the affairs of empires or of individuals, are seldom productive of beneficial consequences.

*Le bonheur de l'homme en cette vie ne consiste pas à être sans passions: il consiste à en être le maître.* FR.—“The happiness of man in this life does not consist in being without passions, but in mastering them.”

*Le bonheur des peuples dépend et de la félicité dont ils jouissent au dedans, et du respect qu'ils inspirent au dehors.* HELVETIUS.—“The welfare of a nation depends upon the happiness which it enjoys within itself, and the respect with which it inspires other countries.”

*Le bonheur ou le malheur des hommes ne dépend pas moins*

*de leur humeur, que de la fortune.* ROCHEFOUCAULT.  
—"The good or bad fortune of men depends as much on their own dispositions as on chance."

*Le bonheur et le malheur vont d'ordinaire à ceux qui ont le plus de l'un ou de l'autre.* ROCHEFOUCAULT.—  
"Good and bad fortune are found severally to visit those who have the most of either."—The prosperous man has in general nothing but lucky additions; whilst those who are in adversity, find only new visitations of misfortune.

*Le bon temps viendra.* Fr.—"The good time will come."  
—Motto of E. HARCOURT.

*Le cœur d'une femme est un vrai miroir qui reçoit toutes sortes d'objets sans s'attacher à pas un.* Fr.—  
"The heart of a woman is a real mirror, which reflects every object without attaching itself to any."  
—This image conveys a strong, but not always a just reflection on the caprice and mutability of the fair sex.

*Le conquérant est craint, le sage est estimé :  
Mais le bienfaiteur plait, et lui seul est aimé.* Fr.—  
The conqueror commands our awe, the wise our esteem; the benevolent man alone wins our hearts and commands our affection."\*

*Le contrat du gouvernement est tellement dissous par le despotisme, que le despote n'est le maître qu'aussi long-temps qu'il est le plus fort : et que sitôt qu'on peut l'expulser, il n'a point à réclamer contre la violence.* ROUSSEAU.—"The contract of government is so far dissolved by despotism, that the despot only retains his mastery whilst he continues the strongest; and, when it is found possible to expel him, he has no right to protest against the violence of the measure."

*Le coût en ôte le goût.* Fr. Prov.—"The cost takes away the taste."—I should like the thing, but I dislike the expence.

*Le cri d'un peuple heureux est la seule éloquence qui doit parler des rois.* Fr.—“The grateful blessings of a nation made happy by its monarch are a panegyric which no eloquence can equal.”\*

*Le desespoir redouble les forces.* Fr.—“Despair doubles our strength.”\*

*Le dessous des cartes.* Fr.—“The lower side of the cards.”—*Il est au-dessous des cartes*—he sees the faces of the cards.—He is in the secret.

*Le diable est aux vaches.* Fr.—“The devil is in the cows.”—There is the devil to pay.

*Lege totum si vis scire totum.* Lat.—“Read all if you wish to know all.”—An advice to superficial readers.\*

*Legis constructio non facit injuriam.* Lat. Law Maxim.—“The interpretative construction of the law shall wrong no person.”—If a person, for instance, grants away all his goods and chattels, those which he possesses as an executor shall not pass; for that would be a wrong to the estate of the testator.

*Le grand œuvre.* Fr.—“The great work.”—That is, the philosopher's stone.

*Le jeu est le fils de l'avarice, et le père du désespoir.* Fr. Prov.—“Gaming is the son of avarice, and the father of despair.”

*Le jeu n'en vaut pas la chandelle.* Fr. Prov.—“The game is not worth the candles.”—The object at which you aim is not worthy of your expense or labour.

*L'élévation est au mérite, ce que la parure est aux belles personnes.* Fr.—“Elevation is to merit, what dress is to handsome persons.”—It adorns and sets off that excellence, of which it forms no constituent part.

*Le mérite est souvent un obstacle à la fortune ; et la raison de cela, c'est qu'il produit toujours deux mauvais effets, l'envie et la crainte.* Fr.—“ Merit is often an obstacle to success ; and the reason is, that it always produces two bad effects, envy and fear ;”—envy from those who cannot reach the same effort, and fear from those whom it may possibly supplant.

*Le mieux est l'ennemi du bien.* Fr.—“ The better is the enemy of well.”—We lose our present advantages in seeking those which are unattainable.—The Italian epitaph is an illustration of this proverb.—“ I was well, I wished to be better, and I am here.”

*Le moineau en la main vaut mieux que l'oie qui vole.* Fr. Prov.—“ A sparrow in the hand is better than a goose on the wing.”—A bird in the hand, &c.

*Le monde est le livre des femmes.* ROUSSEAU.—“ The world is the book of women.”—They generally profit more by observation than by reading.

*Le mot de l'énigme.* Fr.—“ The word of the enigma.”—The key of the mystery.

*Le moyen le plus sûr de se consoler de tout ce qui peut arriver, c'est de s'attendre toujours au pire.* Fr.—“ The most certain consolation against all that can happen, is always to expect the worst.”—Those, whose hopes are too much buoyed up, have always to meet the severest mortification.

*L'empire des lettres.* Fr.—“ The republic of letters.”

*Leniter ex merito quidquid patiare ferendum est :*

*Quæ venit indignè pœna dolenda venit.* OVID.—

“ That which is deservedly suffered may be borne with calmness ; but, when the pain is unmerited, the grief is resistless.”—The poet is justifying his own strong feelings on having been banished, as he states, without having deserved that punishment.

*L'ennui du beau amène le goût du singulier.* Fr. Prov.

—"A disgust for that which is proper, leads to a taste for singularity."—Men who are tired of conforming to established modes and habits, take up new ones of their own, and, since they cannot otherwise distinguish themselves, claim a notice from their affected peculiarities.

*L'ennui naquit un jour de l'uniformité.* Fr.—"Weariness will one day be the result of uniformity."

Monotony creates disgust.\*

*Leonina societas.* Lat.—"A lion's company."—That dangerous association where the whole of the prey is monopolised by the strongest and most powerful.

*Le pays du mariage a cela de particulier, que les étrangers ont envie de le habiter, et les habitans naturels voudroient en être exilés.* MONTAIGNE.—"The land of marriage has this peculiarity, that foreigners are desirous of inhabiting it, whilst its natural inhabitants would willingly be banished thence."—This is a sarcasm upon matrimony, which unfortunately, in many cases, is not more severe than just.

*Le plus lent à promettre est toujours le plus fidèle à tenir.*

ROUSSEAU.—"The man who is most slow in promising, is most sure to keep his word."

*Le plus sage est celui qui ne pense point l'être.* BOILEAU.

—"The wisest man, in general, is he who does not think that he is so."—The truly wise bear with them a consciousness of their own failings.'

*Le présent est pour ceux qui jouissent; l'avenir pour ceux qui souffrent.* Fr.—"The present is for those who enjoy, the future for those who suffer."

*Le refus des louanges est souvent un désir d'être loué deux fois.* Fr.—"The refusal of praise often intimates nothing more than that the praise is regard-

ed as insufficient;"—and of course that a double portion would be more acceptable.—An honest mind will fairly take the eulogy which is due: a vain one will inhale the incense of flattery almost to suffocation.

*Le Roi le veut.* Fr.—“The King wills it.”—Motto of L. CLIFFORD.

*Le Roi s'avisera.* Fr.—“The King will consider.”—These are phrases derived from the Normans, by which the king either gives his sanction to an act, or postpones his assent.—The latter is disused in practice.

*Le Roi et l'état.* Fr.—“The King and the state.”—Motto of E. ASHBURNHAM.

*Les amertumes sont en morale ce que sont les amers en médecine.* Fr.—“Misfortunes are in morals what bitters are in medicine.”—They are equally disagreeable in the first instance, but act in the same manner as corroborants.

*Les cartes sont brouillées.* Fr.—“The cards are mixed.”—There is a violent misunderstanding.

*Les consolations indiscretes ne font qu'aigrir les violentes afflictions.* ROUSSEAU.—“Consolation, when improperly administered, does but irritate the affliction.”

*Les esprits médiocres condamnent d'ordinaire tout ce qui passe leur portée.* ROCHEFOUCAULT.—“Men of confined understandings, in general, find fault with every thing which is beyond their comprehension.”

*Les extrémités se touchent; du sublime au ridicule il n'y a qu'un pas.* Fr.—“Extremities touch each other; from the sublime to the ridiculous there is but one step.”—This was the expression of Napoleon after his first fall from power.\*

*Les grands hommes ne se bornent jamais dans leurs des-seins.* BOUHOURS.—“Great men never limit themselves in their plans.”—They extend them beyond the reach of ordinary capacities.

*Le sage entend à demi mot.* Fr.—“The sensible man understands half a word.”—He can take a brief intimation. *Verbum sapienti satis est.*

*Le sage songe, avant que de parler, à ce qu'il doit dire ; le fou parle, et ensuite songe à ce qu'il a dit.* Fr. Prov.—“A wise man thinks before he speaks ; but a fool speaks and then thinks of what he has been saying.”

*Le savoir faire.* Fr.—“The knowledge how to act.”—Address, subtlety.

*Le savoir vivre.* Fr.—“The knowledge how to live.”—An acquaintance with life and manners.

*Le secret d'ennuyer est celui de tout dire.* VOLTAIRE.—“The secret of tiring is to say all that can be said.”—Applied to those dull plodding writers and speakers, who think it necessary to exhaust their subject, without leaving any thing to be supplied by the judgment or imagination of their readers.

*Les eaux sont basses chez lui.* Fr.—“The waters are low with him.”—His resources are exhausted.

*L'esprit est le Dieu des instans, le Genie est le Dieu des âges.* Fr. LEBRUN.—“Wit is the God of moments, Genius is the God of ages.”—Wit is a transient meteor, Genius a lasting luminary.\*

*Les femmes peuvent tout, parcequ'elles gouvernent les personnes qui gouvernent tout.* Fr. Prov.—“Women can do every thing, because they rule those who command every thing.”—Themistocles thus proved that his infant child ruled the world : this child rules its mother, its mother rules me, I rule Athens,

## LE———LE

Athens rules Greece, and Greece rules the world ;  
therefore this child rules the world.

*Les femmes sont extrêmes ; elles sont meilleures ou pires  
que les hommes.* LA BRUYERE.—“ Women are in  
the extremes ; they are always better or worse than  
men.”

*Les foux font des festins, et les sages les mangent.* Fr.  
Prov.—“ Fools make feasts, and wise men eat  
them.”

*Les gens qui ont peu d'affaires sont de tres grands par-  
leurs. Moins on pense, plus on parle.*

MONTESQUIEU.—

“ Men who have little business are great talkers.  
The more one thinks, the less one speaks.”—  
Thus it is observed, that women, who have little  
to do with business, are most flippant in their dis-  
course.

*Les grands noms abaissent, au lieu d'élever, ceux qui ne  
les savent pas soutenir.*

ROCHEFOUCAULT.—

“ Great names debase instead of raising those who  
know not how to sustain them.”—A title stained by  
vice, or degraded by ignorance, is but a higher  
claim to contempt.

*Les hommes sont égaux : ce n'est point la naissance,  
C'est la seule vertu qui fait la différence.*

VOLTAIRE.—

“ All men are equal : it is not birth, it is virtue  
alone that makes the difference.”—This is the only  
proper ground on which the much contested doc-  
trine of *equality* can be founded ; including, how-  
ever, the principle of *equal* rights.

*Les hommes sont la cause que les femmes ne s'aiment  
point.* LA BRUYERE.—“ It is the men that cause  
the women to dislike each other.”



*Le silence est le parti le plus sûr de celui qui se défie de soi-même.* ROCHEFOUCAULT.—“Silence is the safest choice for him who distrusts his own powers.”—He will in that case be ensured against incurring disgrace.

*Les jeunes gens disent ce qu'ils font, les vieillards ce qu'ils ont fait, et les sots ce qu'ils ont envie de faire.* Fr.—“Young persons tell what they do, old ones what they have done, and fools what they wish to do.

*Les malheureux qui ont de l'esprit trouvent des ressources en eux-mêmes.* BOUHOURS.—“Unfortunate men of genius find resources in themselves.”—They have that within, which tends to console them for the neglect of the world.

*Les Mœurs.* Fr.—“Manners, or morals.” These English words, however, do not convey the idea of the original, *Manners* comprehending too little, and *Morals* too much. The ingenious author of the *World* defines it thus: “A general exterior, decency, fitness, and propriety of conduct, in the common intercourse of life.”

*Les murailles ont des oreilles.* Fr.—“Walls have ears.”—Be cautious how you speak.

*Le soleil ni la mort ne peuvent se regarder fixement.* ROCHEFOUCAULT.—“Neither the sun nor death can be looked upon with fixed attention.—The same effect is produced by different causes: the brilliancy of the former dazzles the eye, and the horrors of the latter distract the contemplation.”

*Les passions sont les vents qui font aller notre vaisseau, et la raison est le pilote qui le conduit; le vaisseau n'iroit point sans les vents, et se perdrait sans le pilote.* Fr.—“The passions are the winds which urge our vessel forward, and reason is the pilot which steers it; the vessel cannot advance without the winds, and were it not for the pilot, it would be lost.”

*L'espérance est le songe d'un homme éveillé.* Fr. Prov.  
—"Hope is the dream of a man awake."—It is properly called a dream, because it is allied, not with the judgment, but with the imagination.

*Les plaisirs sont amers sitôt qu'on en abuse.* DESHOULIERES.—"Pleasures become bitter as soon as they are abused."—Amusement, when it exceeds the measure of reason, ceases to be pleasure.

*Les plus malheureux osent pleurer le moins.* Fr. RACINE.—"The most wretched dare least indulge their grief."

*L'esprit a son ordre, qui est par principes et démonstrations : le cœur en a un autre.* PASCAL.—"The mind has its arrangement ; it proceeds from principles to demonstrations. The heart has a different mode of proceeding."—Lovers conclude first, and reason afterwards.

*L'esprit est toujours la dupe du cœur.* ROCHEFOUCAULT.  
—"The understanding is ever the dupe of the heart."—Our feelings, in general, prevail over our reason.

*L'esprit qu'on veut avoir gâte celui qu'on a.* GRESSET.  
—"Extravagant pretensions to wit or wisdom depreciate either, in the hands of their possessor."

*L'esprit ressemble aux coquettes ; ceux qui courent après lui sont ceux qu'il favorise le moins.* Fr.—"Wit is like a coquette. Those who run after it, are those who are the least favoured."—Those who laboriously hunt after wit, generally find themselves deluded in the pursuit ; it is an electric flash, which comes unbidden by any previous solicitation.

*Les querelles ne dureroient pas longtemps, si le tort n'étoit que d'un côté.* ROCHEFOUCAULT.—"Disputes would not continue so long, if the wrong lay only on one side."—As both parties generally speaking, are in

fault, the dispute is prolonged by their mutual re-  
criminations.

*Le temps présent est gros de l'avenir.* LEIBNITZ.—“The present time is big with the future.”—Great events are in the womb of time.

*Le travail du corps délivre des peines de l'esprit ; et c'est ce qui rend les pauvres heureux.* ROCHEFOUCAULT.—“The labour of the body relieves us from the fatigues of the mind ; and this is what forms the happiness of the poor.”

*Le travail éloigne de nous trois grands maux, l'ennui, le vice, et le besoin.* VOLTAIRE.—“Labour rids us of three great evils—irksomeness, vice, and poverty.”

*Les vertus se perdent dans l'intérêt, comme les fleuves se perdent dans la mer.* ROCHEFOUCAULT.—“Our virtues lose themselves in our interest, as the rivers lose themselves in the ocean.”

———*Levius fit patientiâ  
Quicquid corrigere est nefas.* HOR.—  
“Patience makes that more tolerable, which it is impossible to prevent or remove.”—In the homely language of our proverb—“What cannot be cured, must be endured.”

*Le vent du bureau est bon.* FR.—“The official wind is good.”—Things take a favourable turn.

———*Levia perpessi sumus,  
Si flenda patimur.* SENECA.—  
“We have suffered but lightly, if we have suffered that which we should only weep for.”—We have been so deeply injured that not our tears but our acts must speak for us.

*Leve fit quod benè fertur onus.* OVID.—“That load becomes light, which is cheerfully borne.”—If the

spirits are buoyant, they diminish in a great degree the weight of suffering.

*Le vesciche galleggiano sopr'acqua, mentre le cose di peso vanno al fondo.* Ital.—“Bladders swim upon the water, while heavy and solid things sink to the bottom.” Into oblivion.\*

*Levis est dolor qui capere consilium potest.* SENECA.—“That grief is light which can take counsel.”  
—On excessive grief all advice is thrown away.

*Levis solet timere qui proprius timet.* SENECA.—“He fears less who fears more nearly.”—Our apprehensions in general diminish with the approach of the object.

*Le vrai mérite ne dépend point du tems ni de la mode.* Fr. Prov.—“True merit depends not on time or on fashion.”—It avails itself not of modes or opinions, but rests securely on its intrinsic strength.

*Le vrai moyen d'être trompé, c'est de se croire plus fin que les autres.* ROCHEFOUCAULT.—“The sure mode of being deceived, is to believe ourselves to be more cunning than the rest of the world.”

*Lex neminem cogit ad impossibilia.* Lat. Law Max.—“The law compels no man to impossibilities.”—Thus the condition of a bond to go to Vienna or Constantinople in a few hours, would be void from its impossibility.

*Lex non scripta.* Lat.—“The unwritten law.”—The common law of England, which, for centuries, remained unwritten.

*Lex scripta.* Lat.—“The written or statute Law.”

*Lex talionis.* Lat.—“The law of retaliation.”—The law of requital in kind—as alluded to in the scripture; “an eye for an eye, a tooth for a tooth.” &c.

*Lex terræ.* Lat.—“The law of the land.”—Taken

generally in contradistinction to the civil law, or Code of JUSTINIAN.

*L'homme est toujours l'enfant, et l'enfant toujours l'homme.*

Fr. Prov.—“The man is always the child, and the child is always the man.”—The youth in general bespeaks what the man will be, and the man retraces to our mind what he had promised in his early years.

*L'homme n'est jamais moins misérable, que quand il paroît dépourvu de tout.* ROUSSEAU.—“Man is never less miserable than when he appears to be deprived of every thing.”

*L'honneur acquis est une caution de celui qu'on doit acquérir.* ROCHEFOUCAULT.—“The honour which a man has acquired is a pledge for that which he is afterwards to acquire.”—When a person has obtained a certain degree of repute, he is less likely to mingle any thing unworthy with his subsequent pursuits.

*L'hypocrisie est un hommage que le vice rend à la vertu.* ROCHEFOUCAULT.—“Hypocrisy is an homage, which vice renders to virtue.”—Vicious men put on a mask, as being ashamed of appearing to the world in the features of their own consciousness.

*Libertas et natale solum.* Lat.—“Liberty and my native soil.”—This was the motto, which, when assumed by a new-made Irish Peer, gave birth to the rhyming line of SWIFT.

“Fine words! I wonder where he stole 'em.”

*Libertas est potestas faciendi id quod jure licet.* CICERO.—“Liberty consists in the power of doing that which is permitted by the law.”—This is certainly a just definition. There cannot be rational freedom, where arbitrary restraints exist.

*Libertas sub rege pio.* Lat.—“Liberty under a pious king.”—Motto of V. SIDMOUTH.

———*Libertas ultima mundi*

*Quo steterit ferienda loco.*

LUCAN.

—"The remaining liberty of the world, was to be destroyed in the very place where it stopped."—This is the sentiment attributed by the poet to Cæsar. It has been used in many a subsequent struggle for freedom, of which, it has been said, "if there subdued it could never revive." Factions, however, are temporary; but principles are everlasting.

*Liberté toute entière.* Fr.—"Liberty complete."—Motto of the Ir. E. of LANESBOROUGH.

———*Licet superbus ambules pecuniâ,*

*Fortuna non mutat genus.*

HOR.—

"Though you strut proud of your money, yet fortune has not changed your birth."—Addressed to a wealthy upstart,

"Fortune cannot change your blood,

"Although you strut as if it could."

———*Licuit semperque licebit*

*Parcere personis, dicere de vitiis.*

Lat.—

"It has been, and ever will be, lawful to attack vice, if you at the same time spare the individual." Or, as thus translated,

"The best and surest method of advice,

"Should spare the person, though it brands the vice."

BURTON'S Anat. of Melancholy.

*Limæ labor ac mora.* Lat—"The labour and delay of the file."—The slow process of polishing a literary production. This is a process now nearly forgotten. "Most men write now," Lord OXFORD says, "as if they expected that their works should live no more than a month."

*L' imagination galope, le jugement ne va que le pas.*

Fr.—"Imagination gallops, judgment only goes

a foot pace."—The former anticipates the conclusion, which the latter awaits in sober leisure."

*L'industrie des hommes s'épuise à briguer les charges il ne leur en reste plus pour en remplir les devoirs.*

D'ALEMBERT.—"The industry of men is now so far exhausted in canvassing for places, that none is left for fulfilling the duties of them."—This maxim is so self-evident with respect to the majority of courtiers, that we apprehend it may pass without a comment.

*Lingua mali pars pessima servi.* JUVENAL.—"The tongue is the worst part of a bad servant."—Their calumny surpasses all their other faults.

*Litera scripta manet.* Lat.—"The written letter remains."—Words may pass away and be forgotten; but that which is committed to writing, will remain as evidence.

*Litus ama; altum alii teneant.* VIRG.—"Do you keep close to the shore: let others venture on the deep." Consult your own safety, and let others indulge in the spirit of adventure.

*Livre rouge.* Fr.—"The red book."—The increased and increasing history of places and pensions.

*Locum tenens.* Lat.—"One who holds the place of another."—A deputy; a substitute.

*Locus sigilli.* Lat.—"The place of the seal."—Denoted by L. S. on all diplomatic papers.

*L'on espère de vieillir, et l'on craint la vieillesse: c'est à dire, on aime la vie, et on fuit la mort.* LA BRUYERE.—"We hope to get old, and yet are afraid of age: in other words, we are in love with life, and wish to fly from the thoughts of mortality."

———*Longa est injuria, longæ Ambages.*

VIRGIL.—

"The account of this injury is rather long, and the particulars are tedious."—Used as an apology in recounting one's own wrongs.

*Longum iter est per præcepta, breve et efficax per exempla.* SENECA.—"Even the wisest counsels make their way slowly: the effect of good example is more summary and effectual."

*L'on ne vaut dans ce monde que ce que l'on veut valoir.* LA BRUYERE.—"Every man is valued in this world, as he shews by his conduct that he wishes to be valued."

*L'oreille est le chemin du cœur.* FR.—"The ear offers the way to the heart."—This maxim is easily explained.

*L'orgueil ne veut pas devoir, et l'amour-propre ne veut pas payer.* ROCHEFOUCAULT.—"Pride wishes not to owe, and self-love is unwilling to pay."

*Lotis manibus.* LAT.—"With clean hands."

*Louer les princes des vertus qu'ils n'ont pas, c'est leur dire impunément des injures.* ROCHEFOUCAULT.—"To praise princes for virtues which they have not, is to reproach them with impunity."

*Loyal devoir.* FR.—"Loyal duty."—Motto of L. CARTERET.

*Loyal en tout.* FR.—"Loyal in every thing."—Motto of E. KENMARE.

*Loyal je serai durant ma vie.* FR.—"I will be loyal during my life."—Motto of L. STOURTON.

*Loyauté m'oblige.* FR.—"Loyalty binds me."—Motto of the D. of ANCASTER.

*Loyauté n'a honte.* FR.—"Loyalty has no shame."—Motto of the D. of NEWCASTLE.

*Lubricum linguæ non facile in poenam est trahendum.*



Lat. Law Max.—“A light expression (or as it familiarly called ‘a slip of the tongue,’) is not easily punishable.”—Words of heat, as to call man rogue, knave, &c. will bear no action at law unless they are specifically applied, as—in such an affair—to a certain person, &c.

*Lucina sine concubitu.* Lat.—“Child-birth from woman who has had no intercourse with man.”—The possibility of such an occurrence was at one time stoutly but absurdly maintained. The phrase is now used only in a ludicrous sense, to mark the birth of a child, unprefaced by the matrimonial ceremonies.

*Lucri bonus odor ex re quolibet.* Lat.—“The smell of gain is good, from whatever it proceeds.”—This was the answer of VESPASIAN to his son TITUS when the latter reproached him with having imposed a tax on urine.

*Lucus à non lucendo.* Lat.—The word “*lucus*,” grove, is derived from “*lucere*,” to shine, because the rays of the sun are supposed rarely to penetrate through its foliage. The phrase is generally used to mark an absurd or discordant etymology.

*Ludere cum sacris.* Lat.—“To trifle with sacred things.”—To jest profanely on consecrated matters.

*Ludit in humanis divina potentia rebus,  
Et certam præsens vix habet hora fidem.*

OVID.—

“The powers above seem to sport with human affairs, so that we can scarcely be assured of the hour which is passing.”

*Lugete Veneres Cupidinesque.* CATULLUS.—“Weep ye Venuses and Cupids.”—Mourn all ye Loves and Graces. This quotation is generally used in an ironical sense.

*L'ultima che si perde è la speranza.* Ital. Prov.—  
 "The last thing we lose is hope."—The allusion is  
 to *Pandora's box*, from which according to Hea-  
 then mythology, flew out all the evils that afflict  
 the world. Hope only remained at the bottom.

*L'une des marques de la médiocrité de l'esprit est de  
 toujours conter.* LA BRUYÈRE.—"One of the  
 marks of mediocrity of understanding, is to be fond  
 of telling long stories."

Αὐχοῦ ἀφ' αὐτοῦ, γυνὴ πᾶσα ἡ αὐτὴ. Gr. *Luchnou  
 arthentos, gune pasa e autè*,—"When the light is  
 out, every woman is the same."—This probably  
 would not have been quoted, but to trace the  
 lineage of a proverb. From this comes the French  
 saying, "*La nuit tous chats sont gris*;" and the  
 English,—"*Joan is as good as my lady in the  
 dark.*"

*Lupus in fabula.* Lat.—"The wolf in the fable."—  
 Alluding to the accidental arrival of a person who  
 happens to be the subject of conversation at the  
 time, and generally in a way that would be little  
 flattering to his feelings.\*

*Lupus pilum mutat, non mentem.* Lat. Prov.—"The  
 wolf changes his coat, but not his disposition."—  
 No change of appearance can alter that which is  
 radically perverse.\*

*L'usage fréquent des finesses est toujours l'effet d'une  
 grande incapacité, et la marque d'un petit esprit.*  
 Fr.—"The frequent use of artifice and cunning is  
 ever the effect of incapacity, and the mark of a  
 narrow mind."—A man of talent takes in the  
 whole of a business at a single view, and proceeds  
 directly to his end: those in general advance cir-  
 cuitously who are not certain either of their end or  
 of their means.

*Lusisti satis, edisti satis, atque bibisti.  
 Tempus abire tibi est.*

HORACE.—

# LU———MA

"Thou hast sported, eaten, and drunk enough. It is time for thee to depart."—These lines were addressed to a worn-out debauchee, still clinging to life.

"Already glutted with a farce of age,  
" 'Tis time for thee to quit the wanton stage."

FRANCIS.

*Lusus animo debent aliquando dari,  
Ad cogitandum melior ut redeat sibi.*

PHÆDRUS.—

"The mind ought sometimes to be amused, that it may the better return to thought, and to itself."

## M.

*Macte virtute.* VIRG.—"Proceed in virtue."—In general used ironically, as we sneeringly say, "Go on and prosper."

*Magister artis ingenique largitor  
Venter.*

PERSIUS.—

"The belly is the teacher of arts, and the bestower of genius."—Hunger, or necessity, is the mother of invention.

*Magistratus indicat virum.* Lat.—"Magistracy shews the man."—Motto of the E. of LONSDALE.

*Magna Charta.* Lat.—"The Great Charter."—The charter of our liberties obtained from King JOHN, by the Barons of England.—Ann. 1215.

*Magna civitas, magna solitudo.* Lat.—"A great city is a great desert."—It is possible even in a crowded metropolis that meritorious individuals may live exiled and insulated from their fellow-men!

*Magna est veritas et prævalebit.* Lat.—“Truth is most powerful, and will ultimately prevail.”

*Magnanimiter crucem sustine.* Lat.—“Support afflictions with magnanimity.”—Motto of L. KENYON.

*Magna servitus est magna fortuna.* SENECA.—“A great fortune is a great slavery.”—It brings with it many peculiar burthens and inconveniences.

*Magnas inter opes inops.* HOR.—“Poor in the midst of the greatest wealth.”—A just description of a rich miser.

*Magne Pater Divum, sævos punire tyrannos,  
Haud aliâ ratione velis———  
Virtutem videant, intabescantque videndo.* Lat.  
Pers.—“Great Father of the Gods, devise for tyrants no punishment but this; let them contemplate virtue, and wither in despair at having forsaken her.” \*

*Magni est ingenii revocare mentem à sensibus, et cogitationem à consuetudine abducere.* CICERO. *Tusc. Disp.*—“It is a proof of great talents to be able to recall the mind from the senses, and separate thought from habit.”—There is much difficulty in leading men to reason abstractedly with respect to objects, which have been rendered familiar by long usage.

*Magni nominis umbra.* LUCAN.—“The shadow of a mighty name.”—Applied to a man who inherits the name or title of a great ancestor, without any indication of greatness in himself.

*Magni refert quibuscum vixcris.* Lat. Prov.—“It is a matter of importance to know with whom you live.”—This corresponds with the Spanish proverb—“Tell me what company you keep, and I will tell you who you are.”

*Magno conatu magnas rugas.* TERENCE.—“By great efforts to obtain great trifles.”—To waste much labour on inadequate objects.

*Magnos homines virtute metimur, non fortunâ.* CORN. NEP.—“We estimate great men by their virtue (or valour) and not by their success.”—This is unhappily the philosophic but not the worldly admeasurement. Men now look less to the means than to the end: and it is the absolute result which, generally speaking, stamps the character.

*Magnum est argumentum in utroque fuisse moderatum.* Lat.—“It is a great argument in favour of a man, that, when placed in different situations, he displayed in each the same spirit of moderation.”

*Magnum vectigal est parsimonia.* CICERO.—“Economy is of itself a great revenue.”—Many men get rich by their savings, rather than by their gains.

*Magnum pauperies opprobrium jubet*  
*Quidvis aut facere aut pati.* HOR.—  
 “Poverty imperiously orders many men to commit crimes, and to suffer disgrace.”  
 “He whom the dread of want ensnares,  
 “With baseness acts, with meanness bears.”

*Magnus Alexander corpore parvus erat.* Lat.—“The great Alexander was but of small stature.” \*

*Maison de Ville.* Fr.—“The town-hall.”—The place where municipal justice is distributed.

*Maître des hautes œuvres.* Fr.—“The master of the high works.”—The hangman.

*Mai’re des basses œuvres.* Fr.—“The master of the low works.”—The nightman.

*Major è longinquo reverentia.* Lat.—“Respect is greater when coming from a distance.”—The persons and objects with which we are familiar, seldom excite a high degree of reverence. No man, it has been well observed, was ever a hero in the view of his *valet de chambre*.

———*Major famæ sitis est quam*

*Virtutis ; quis enim virtutem amplectitur ipsam,  
Præmia si tollas ?*

JUVENAL.—

“ The thirst of fame is greater than that of virtue ; for who would embrace virtue itself, if you take away its rewards ? ” — More are pleased with the character of virtue, than with virtue itself.

*Major hæreditas venit unicuique nostrum à jure et legibus, quam à parentibus.* CICERO.—“ A greater inheritance comes to each of us from our rights and laws, than from our parents. ” — The security which we enjoy from the protection of the laws when well administered, is the most valuable possession that we derive from our ancestors.

*Major privato visus, dum privatus fuit, et omnium consensu capax imperii nisi imperasset.* TACITUS.—“ He was regarded as greater than a private man whilst he remained in privacy, and would have been deemed worthy of governing if he had never governed. ” — A political maxim of very general application.

*Mala grammatica non vitiat chartam.* Lat. Law Maxim.—“ Bad grammar does not vitiate the deed. ” — An error in the language is not to be regarded, when it does not involve some ambiguity.

*Mala mali malo mala contulit omnia mundo ;*

*Causi mali tantæ scemina sôla fuit.*

Lat.—

“ Man’s jaw and an apple brought all the evils in the world : and the cause of all this mischief was the woman. ” \*

———*Malè cuncta ministrat*

*Impetus.*

Lat.—

“ Anger manages every thing badly. ” — We seldom act rightly when under the dominion of passion.

*Maledicus à malefico non distat nisi occasione.* QUINTILIAN.—“An evil speaker differs only from an evil-doer in the want of opportunity.”—The difference is slight between a calumniator and an assassin.

*Malè imperando summum imperium amittitur.* PUB. SYRUS.—“The greatest empire may be lost by the misrule of its governors.”—A political maxim, the truth of which has been proved in every age and country.

*Malè parta malè dilabuntur.* PLAUTUS.—“Things ill-acquired, are as badly expended.”—What is gotten over the devil’s back, is spent under his belly.

———*Malè si mandata loquaris.*

*Aut dormitabo aut ridebo.*

HOR.—

“If you deliver badly what is committed to you, I shall either laugh or fall asleep.”—This hint is addressed to the actor in tragedy. †

“But if unmov’d you act not what you say,  
“I’ll sleep or laugh the listless theme away.”

FRANCIS.—

*Malè verum examinat omnis*

*Corruptus iudex.*

HOR.—

“A corrupt judge is not qualified to inquire into the truth.”—This truism is often directed against an adversary who is supposed to be under undue influence.

*Malim inquietam libertatem quam quietum servitium.*

Lat.—“I would rather have a disturbed liberty, than a quiet slavery.”—The ferment of a free, is preferable to the torpor of a despotic government.

*Malo indisertam prudentiam, quam loquacem stultitiam.* CICERO.—“I prefer silent prudence to

loquacious folly."—That sober sense, which neither wants nor cultivates the flowers of speech, is infinitely preferable to all the flippancy of ignorance.

*Malo mahi malè quam molliter esse.* SENECA.—"I would rather be ill than idle."—The evil of a slight indisposition is transient: the mischiefs of idleness once rooted, are incurable.

*Malo mori quam fœdari.* Lat.—"I would rather die than be debased."—The motto of the Ir. E. of ATHLONE, and V. KINGSLAND.

*Malorum facinorum ministri quasi exprobrantes aspi-  
ciuntur.* TACITUS.—"The agents in evil actions are in every instance regarded as reproaching the deed."—There is a jealousy between the principals and agents on such occasions, which is productive, even in a very early stage, of mutual contempt and distrust.

*Malum consilium consultori pessimum.* VER. FLACCUS.  
—"Bad advice is often most fatal to the adviser."  
—Thus Haman became the victim of his treacherous advice to Ahasuerus; Thus Hannibal lost Tarantum by the very arts which had put it into his hands; besides other numberless instances. Ovid has said in the same sense: *Necis artificem morte perire suâ.*—"It is fit that he who is the instrument of another's death should be the victim of his treachery."—The artificer who constructed the brazen bull in which the tyrant Phalaris burnt criminals, suffered first by his invention. \*

*Malum in se.* Lat.—"A thing bad in itself."—*Malum prohibitum.*—"A thing bad because forbidden."  
—To illustrate the legal distinction between these species of evil, it is only necessary to observe that murder is "an evil in itself."—The exportation of wool, commonly called "owling," was not punishable as an evil until it was prohibited by the law.



*Malum nascens facile opprimitur; inveteratum fit robustius.* CICERO.—“An evil at its birth is easily crushed; but it grows and strengthens by endurance.”

*Malum vas non frangitur.* Lat. Prov.—“A bad vessel is seldom broken.”—Things which are held most cheaply, are in general the most secured from danger.

*Malus est enim custos diuturnitatis metus, contraque benevolentia fidelis vel ad perpetuitatem.* CICERO.—“Fear is a bad keeper of that which is intended to be lasting; on the contrary, mildness and good-will will secure good faith, even to perpetuity.”—This strongly applies to that system of ruling by terror, which has been adopted by most of the modern Governments, though history informs us that it has, with few exceptions, been precarious in its outset, and destructive in its consequences.

*Malus usus abolendus est.* Lat. Law Maxim.—“A bad custom is to be abolished.”—A custom in local jurisdictions, existing from time immemorial has the force of a law; but, if that custom be proved to be a bad one, such proof will set it aside.

*Mandamus.* Law Lat.—“We order.”—A writ which issues out of the King’s Bench, sent to a corporation, commanding them to restore or admit a person to an office, &c.

*Manebant vestigia morientis libertatis.* TACITUS.—“There still remained the traces of expiring liberty.”—Though the people were oppressed, the spirit of freedom was not wholly extinguished.

—————*Manet altâ mente repòstum.* VIROIL.—“It remains deeply fixed in the mind.”—This phrase, by which the poet describes the inveterate resentment of Juno, is now frequently used to denote a long embosomed sense of injury.

*Manibus pedibusque.* Lat.—“With hands and feet.”—  
It was a struggle *manibus pedibusque*, or, as we  
should express it in English, With tooth and nail.

*Manu forti.* Lat.—“With a strong hand.”

*Manus hæc inimica tyrannis.* Lat.—“This hand is  
hostile to tyrants.”—The motto of the E. of CA-  
RYSFORT.

*Manus justa nardus.* Lat.—“The just hand is as  
precious ointment.”—The motto of the Ir. V.  
MAYNARD.

*Manus manum fricat.* Lat. Prov.—“One hand rubs  
the other.”—This homely proverb is properly meant  
to inculcate the moral truth, thus expressed by LA  
FONTAINE : *Il faut s'entraider ; c'est la loi de la na-  
ture.* “We must assist each other, such is the  
law of nature.”\*

*Marchandise qui plait est à demi vendue.* Fr. Prov.—  
“The goods which please are already half-sold.”  
—We have a corresponding proverb in English—  
“Please the eye and pick the purse.”

*Marie ton fils quand tu voudras, mais ta fille quand tu  
pourras.* Fr. Prov.—“Marry your son when you  
will, and your daughter when you can.”—Get rid  
of the latter precarious charge as soon as possible.

*Marqué au bon coin.* Fr.—“Marked with a good  
stamp.”—Possessed of superior qualities.

*Mars gravior, sub pace latet.* CLAUDIAN.—“A more  
severe war lurks under the shew of peace.”

*Materfamilias.* Lat.—“The mother of a family.”

*Materiem superabat opus.* OVID.—“The workman-  
ship surpassed the materials.”—This is applied  
either to great genius employed on a slight sub-  
ject, or to that mechanical ingenuity which, when

skilfully employed, can heighten the value even of the most precious materials.

“The matter equall’d not the artist’s skill.”

*Maturè fias senex.* Lat.—“May you early prove an old man.”—May you learn the wisdom of age long before you are depressed by its infirmities.

*Mauvaise honte.* Fr.—“False shame.”—Excessive bashfulness or timidity.

*Maxima illiccebra est peccandi impunitatis spes.* CICE-RO.—“The greatest incitement to guilt is the hope of sinning with impunity.”—In order to deter men from crimes, it is not so necessary that punishment should be severe, as that it should be certain.

*Maximas virtutes jacere omnes necesse est, voluptate dominante.* CICERO.—“Where pleasure prevails, the greatest virtues will lose their power.”

*Maximus in minimus.* Lat.—“Very great in very little things.”—A studious attention to petty objects is the sure sign of a narrow mind. When Cardinal CHIGI told another member of the *corps diplomatique* that the same pen had served him for three years, he was instantly and properly set down as a man whose mind was not framed for enlarged or liberal discussion.

*Medice cura te ipsum.* Lat.—“Doctor cure thyself.”—Applied both in the moral and material sense to those who prescribe to others for the very infirmity under which they labour without being able to get rid of it.\*

———*Sed medio de fonte leporum*

*Surgit amari aliquid quod ipsis in floribus angat.*

Lat.—

“In the very bosom of delight some bitterness will find its way, and thorns spring up in the flowery path of pleasure.”

" Days all serene and pleasures ever pure,  
Are not for man ; dark clouds at times obscure  
The sky most favour'd with the sun's blest rays ;  
The blytheest heart will have its sorrowing days."\*

*Medio tutissimus ibis.* OVID.—" You will advance most safely in the middle."—To consult your safety, you should through life avoid all extremes.

*Mediocria firma.* Lat.—" The middle station is the safest."—Motto of the Ir. V. GRIMSTON.

———*Mediocribus esse poetis*

*Non Dii, non homines, non concessere columnæ.*

HOR.—

" Mediocrity is not allowed to poets, either by the gods, or men, or the pillars which sustain the bookseller's shops."—By this whimsical paraphrase, the poet means simply to say, that *mediocrity*, which in other pursuits is respectable, in that of poetry is generally disregarded.

*Μεγα βιβλιον, μεγα κακον.* Gr. *Mega biblion, mega kakon.*—" A great book is a great evil."—This is a charge which voluminous authors are perpetually shifting to the shoulders of their neighbours.

*Meglio amici da lontano che nemici d'appresso.* Ital.—" It is better to be friends afar than enemies near."\*

*Meglio è un magro accordo che una grassa sentenza.* Ital. Prov.—" A lean assent is better than a fat sentence."—A simple grant of the favour requested, is better than an eloquent refusal.

*Meglio solo che mal accompagnato.* Ital.—" Solitude is better than bad company."\*

*Meglio tardi che mai.* Ital.—" Better late than never."\*

*Μελετη το παν.* Gr. *Melete to pan.*—" Care and industry do every thing."—This was the saying of Periander, one of the seven sages of Greece. To

unceasing industry nothing is impracticable, that is not physically impossible.

*Mel in ore, verba lactis,*

*Fel in corde, fraus in factis.*

Lat.—

“Honey in his mouth, words of milk,  
Gall in his heart and fraud in his acts.”

These are monkish rhymes in which a mischievous hypocrite is not ill described.

*Melior est conditio possidentis.* Lat. Jus. Ant.—“The possessor is best off.”—Possession is nine points of the law.\*

*Melius est cavere semper quam pati semel.* Lat. Prov.  
—“It is better to be always on our guard than to suffer once.”—A life of caution is overpaid by the avoidance of one serious misfortune. Julius Cæsar reversing this proverb, used to say, *Melius est pati semel, quàm cavere semper.*—“It is not worse to suffer once, than to be in perpetual apprehension.”

*Melius non tangere, clamo.* Hor.—“I cry out it is better not to touch me.”—This is the language of the satirist, who has his quiver full of defence.

*Mellitum venenum, blanda oratio.* Lat.—“A smooth speech is honeyed poison.”—We should distrust the intention of that speaker, who mingles too many eloquent blandishments in his discourse. Truth wants neither disguise nor ornament.

*Memento mori.* Lat.—“Remember Death.”—He is a mere *memento mori*—he serves for nothing but to remind us of our mortality. The sarcophagus introduced by the Egyptians into the midst of their festivities was literally a *memento mori*.

*Meminerunt omnia amantes.* OVID.—“Lovers remember every thing.”—Nothing escapes their view or recollection.

*Memorabilia.* Lat.—“Things to be remembered.”—  
Matters deserving of record.

*Memor et fidelis.* Lat.—“Mindful and faithful.”—  
Motto of L. SELSEY.

*Memoriâ in æternâ.* Lat.—“In eternal remembrance.”  
—Motto of the Ir. V. TRACY.

*Mendici, mimi, balatrones.* HOR.—“Beggars, players’  
and varlets of every description.”—A crowd or  
group of contemptible persons.

*Mene salis placidi vultum fluctusque quietos  
Ignorare jubes? Mene huic confidere monstro?*  
VIRGIL.—

“Do you desire that I should not distrust the appearance of the placid sea, and of the waves which are now quiet? Do you wish that I should confide in such a monster?”—Do you think that I am not on my guard against those deceitful appearances, which are the sure forerunners of danger.

*Μηνιν αἰδέε, θεα.* Gr. *Menin acide, thea.*—“Sing, goddess, the anger.”—The first words of *Homer’s Iliad*, which are sometimes quoted to ridicule the affectation of scholarship.

*Mens conscia recti.* Lat.—“A mind conscious of rectitude.”—Motto of the Ir. V. ASHBROOK and of E. MACARTNEY.

*Mens invicta manet.* Lat.—“The mind remains unconquered.”—The body may sink under its sufferings; but the mind of a brave man will despise the afflictions of adversity, and even the aggravations of torture.

*Mensque pati durum sustinet ægra nihil.* OVID.—“The sick man cannot bear any thing which is harsh.”—The mind of affliction is so sensitive, as to shrink from the slightest touch of offence.

*Mens sana in corpore sano.* JUVENAL.—“A sound mind in a healthy body.”—The first and best wish which can present itself to a rational mind.

*Mens sibi conscia recti.* HOR.—“A mind which is conscious to itself of rectitude.”—The best support under suffering, and the best armour against calumny.

—————*Mensuraque juris*

*Vis erat.*

LUCAN.—

“And power was the only measure of right.”—This well describes a state of anarchy, where every man feels that what he can do, he may do.

*Meo sum pauper in ære.* HOR.—“I am poor, but only in debt to myself.”—If I have abridged my own comforts, my consolation is, that I owe nothing to others.

*Metiri se quemque suo modulo ac pede verum est.*

HOR.—

“It is just that every man should measure himself by his own model and standard.”—It is not fitting that any man should put forth his pretensions beyond his strength, or that men of slender abilities should aim at high and weighty situations.

—————“All should be confin’d

“Within the bounds which nature has assign’d.”

FRANCIS.—

*Mettre les points sur les i.* FR.—“To dot every i.”—To be scrupulously exact.\*

*Metuenda corolla draconis.* LAT.—“Fear the dragon’s crest.”—Motto of the M. of LONDONDERRY.

*Meum et tuum.* LAT.—“Mine and your’s.”—It is a question of *meum et tuum*—The dispute is respecting the distinct rights of property.

# ME————MI

*Meus mihi, suus cuique carus.* PLAUTUS.—“ Mine is dear to me, and dear is his to every man.”—Every one has his own prepossessions and predilections.

*Mezzo termine.* Ital.—“ A middle line or middle course of conduct.”—An excuse, or pretext.

*Mieux vaut un “ tiens ” que deux “ tu l’auras. ”* Fr. Prov.—“ One ‘ take this ’ is better than two ‘ thou shalt have. ’ ”—This saying cannot be better explained than by our own proverb—“ A bird in the hand is worth two in the bush.”

—————*Migravit ab aure voluptas*

*Omnis.*

HOR.—

“ All pleasure has now fled from the ear.”—Spoken of those who, avoiding the rational entertainment of the stage, for instance, find no enjoyment but in “ inexplicable dumb show.”

“ Taste, that eternal wanderer, that flies  
From heads to ears, and now from ears to eyes.”

Pope.

*Mihi cura futuri.* Lat.—“ My care is for the future life.”—Motto of the Ir. Baron ONGLEY.

*Mille hominum species et rerum discolor usus :  
Velle suum cuique est, nec voto vivitur uno.*

PERSIUS.—

“ There are a thousand descriptions of men ; and their opinions of things are various ; each has his own inclination, and the wishes of all cannot be the same.”— Providence has ordained this diversity : were the choice of every individual the same, our contests must be perpetual.

*Minor est quàm servus, dominus qui servos timet.* Lat. Prov.—“ That master is lower than a servant, who is in dread of his servants.”



*Minus in parvos fortuna furit,  
Levniue ferit leviora Deus.*

SENECA.—

"The rage of fortune is less directed against the humble, and Providence strikes more lightly on the low."—Those of humble condition are exempt from the violent reverses which frequently afflict their superiors.

—————*Minuti*

*Semper et infirmi est animi exiguique voluptas  
Ultio.*

JUVENAL.—

"Revenge is always the pleasure of a little, weak and narrow mind."—No man of an enlarged understanding indulges in so dark a passion.

—————"Revenge we ever find  
The weakest frailty of a feeble mind."

*Mirabile dictu!* Lat.—"Wonderful to tell!"

*Miramur ex intervallo fallentia.* Lat.—"We admire at a distance the things that deceive us."—Our sight is apt to misrepresent remote objects; but the deception vanishes on a nearer approach.

*Mirantur taciti, et dubio pro fulmine pendent.* STATIUS.  
—"They stand in silent astonishment, and wait for the fall of the yet doubtful thunderbolt."—Used to describe a general apprehension and consternation.

*Misce stultitiam consiliis brevem.* HOR.—"Mix short follies with wise counsels."—Let your moments of dissipation bear no proportion to those of sober reflection.

*Misera est magni custodia census.* JUVENAL.—"The care of a large estate is an unpleasant thing."—Even wealth itself brings with it cares and inconveniences.

*Misera est servitus ubi jura est aut vagum aut incognitum.*

Lat. Law Maxim.—“The servitude is miserable, where the law is either vague or unknown.”—In every good government, the laws should be defined and generally promulgated.

*Miseram pacem vel bello bene mutari.* TACIT.—“A peace may be so wretched as not to be ill-exchanged for war.”—This can only apply to a war of self-defence, the calamities of which ought to be borne in preference to the inflictions of an hostile neighbour.

*Miserrima fortuna est quæ inimico caret.*—“That is a most wretched fortune which is without an enemy.”—His condition must be low indeed, who possesses not any thing for which he can be envied.

*Miserum est aliorum incumbere famæ.* JUVENAL.—“It is a wretched thing to live or depend on the fame of others.”—Nothing can be more pitiable than authors who, without proper resources, assume a borrowed splendour from the talents of others.

*Mittimus.* Law Lat.—“We send.”—The writ by which a magistrate commits an offender to prison.

*Mobilitate viget, viresque acquirit eundo.* VIRGIL.—“It flourishes in its quickness of motion, and gains new strength in its progress.”—The poet speaks of fame or common report, which gathers strength as it proceeds, and swells like the snow-ball as it rolls along.

*Moderata durant.* SENECA.—“Moderate things last or continue.”—Power, health, and faculties, are all exhausted by excess.

*Modestè tamen et circumspecto judicio de tantis viris pronuntiandum est, ne, quod plerisque accidit, damnent quæ non intellegunt.* QUINTILIAN.—“We should speak modestly and with a circumspect judgment of such great men, lest we should fall into the fault

of many, who condemn that which they do not understand."—This is often used in reprobation of a shallow class of politicians, who, not being able to sound the depths of statesmen, condemn their measures, merely because they cannot fathom either their ends or means.

*Modestia famæ neque summis mortalibus spernenda est.* TACITUS.—"Fame modestly courted is not to be despised by the highest characters."—They will not descend to low means in its pursuit; but, when fairly earned, it must be considered as a most gratifying attainment.

*Modo me Thebis, modo ponit Athenis.* HOR.—"He now places me at *Thebes*, and now at *Athens*."—This is used as a compliment to a great dramatic poet, who can change his scene, and lose sight of the unities of time and place, without diminishing the interest which he has once excited.

*Mollia tempora fandi.* HOR.—"The favourable occasions for speaking."—These, the poet intimates, are to be sought with great men. That request may succeed at one time, which at another may be considered as an importunity.

—————*Mollissima corda*

*Humano generi dare se natura fatetur,  
Quæ lacrymas dedit.* JUVENAL.—

"Nature confesses that she gave susceptible hearts to the human race, when she gave them tears."

"Compassion proper to mankind appears,  
Which Nature witnessed when she gave us tears."

*Molliter manus imposuit.* Lat. Law Term.—"He gently laid hands."—This phrase is used in a defence set up against an action or indictment for an assault.—"He gently laid hands on the prosecutor, for the purpose of expelling him, as he had a right to do, from the premises."

——— *Memento mare vertitur :*

*Eodem die ubi luserunt, navigia sorbentur.*

Lat.—

“In a moment the sea is convulsed; and on the same day vessels are swallowed up where they lately sported on the waves.”—This is not confined in its application to the perils of the sea.—It is equally applicable to the general vicissitude of human affairs.

*Moniti meliora sequamur.* VIRGIL.—“Being admonished, let us follow better things.”—As we have had the lessons of experience, let our future prudence attest their effects.

*Monstrum horrendum, informe, ingens, cui lumen ademptum.* VIRGIL.—

“A horrid monster, gross and shapeless, and who had lost his sight.”—This is the description given by Virgil of the giant POLYPHEMUS, when his one eye had been bored out by Ulysses.—It is sometimes applied to an absurd proposition, conceived in ignorance and brought forth by presumption.

*Montrer son bec jaune.* FR.—“To shew one’s yellow beak.”—Said of a man who exposes his ignorance, or rather his inexperience; the beak of young birds being yellow.\*

*More majorum.* Lat.—“After the manner of our ancestors.”

*Moribus antiquis stat Roma.* Lat.—“Rome stands by her ancient morals.”—She preserved her stability by refusing to give way to innovation.

*Mors et fugacem persequitur vivum.* HOR.—“Death pursues the flying man.”

*Mors omnibus communis.* Lat.—“Death is common to all men.”

*Mors sola fatetur,*

*Quantula sint hominum corpuscula.* JUVENAL.

—"Death alone confesses how weak and feeble is the body of man."—It rests with death, to shew the weakness of ambition and the inanity of pride.

*Mors ultima linea rerum est.* HOR.—"Death is the last boundary of human affairs."—The speculations of wealth and ambition are all bounded by the grave.

*Mortalitate relicta vivit immortalitate indutus.* LAT.—"Having left mortality he lives clad in immortality." \*

*Mortuo leoni et lepores insultant.* LAT.—"Even hares can insult a dead lion."—The mightiest of the dead may be insulted by the weakest of the living.

*Mos pro lege.* LAT. LAW MAXIM.—"Custom for law."—Long established usage, as in the case of a fixed *modus* for tithes, shall stand in the place of law.

*Mot du guet.* FR.—"A watch word."

*Mots d'usage.* FR.—"Words of usage."—Phrases in common use.

*Motus in fine velocior.* LAT.—"Motion drawing to its end is swifter."

*Moveo et propitior.* LAT.—"I rise and am appeased."  
—Motto of the IR. BARON WELLES.

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*Movet cornicula risum*

*Furtivis nudata coloribus.*

HOR.—

"The crow, when stripped of her borrowed plumes, provokes our laughter."—No object is more ridiculous than the plagiarist, when deprived of his stolen ornaments.

*Mugitus labyrinthi.* LAT.—"The bellowing of the labyrinth."—This was a favorite topic with the Ro-

man poetasters.—It is therefore put for any common-place topic of ordinary poets or writers.

———*Mulier cupido quod dicit amanti,  
In vento et rapidâ scribere oportet aquâ.*

CATULLUS.—

“Whatever a woman says to an eager lover, should be written in the winds or in the rapid stream.”—Her declarations are so mutable and so fleeting in their nature, as to be unworthy of record or remembrance.

*Mulier quæ sola cogitat male cogitat.* Lat. Prov.—“A woman, when thinking by herself, has improper or mischievous thoughts.”—One of the common-place raileries directed against the sex.

*Multa cadunt inter calicem supremaque labra.*

LABERIUS.—

“Many things fall between the cup and the lip.”—Disappointment will interfere between us and our nearest expectations. See *Κίλια πότε*, &c.

*Multa dies, variusque labor mutabilis ævi,  
Retulit in melius : multos alterna revisens  
Lusit, et in solido rursus Fortuna locavit.*

VIRGIL.—

“Time and the changeful labor of ages have restored many things ; and Fortune, after many capricious alterations, has again placed them upon solid ground.”—This alludes to the mutations to which kingdoms and empires are subject, and expresses a hope, consolingly used in revolutionary times, that matters will in the end be brought to rest upon a solid foundation.

*Multa docet fames.* Lat. Prov.—“Hunger teaches many things.”—Necessity is the mother of invention.

*Multa ferunt anni venientes commoda secum ;*

*Multa recedentes adimunt*

HOR.—

“The coming years bring many advantages with them : when retreating, they take away as many.”

—There is a tide in the affairs of men.—What we gain by the influx, we miserably lose by the reflux of that tide.

“The blessings flowing in from life’s full tide,  
“Down with our ebb of life decreasing glide.”

*Multa gemens.* Lat.—“He complains deeply of every thing.”—He complained, *multa gemens*, with every expression of grief.

*Multa malè eveniunt bonis.* Cic.—“Many things turn out badly to the good.” Success is not always the evidence of desert.

*Multa petentibus desunt multa.* Hor.—“Those who covet many things, are in want of many.”—Our wants are limited or extended in proportion to our desires.

*Multa renascentur quæ jam cecidère, cadentque  
Quæ nunc sunt in honore vocabula, si volet usus ;  
Quod penes arbitrium est et jus et norma loquendi.*  
Lat. Orat.—

“Many words which now are obsolete, may return in vogue, whilst many which are now in fashion shall be put aside if use requires it ; since precision and the rules of speaking depend only on public choice and adoption.” \*

*Multa tulit fecitque puer, sudavit et alsit,  
———ut posset contingere metam.* Lat.—

“He suffered and did much in youth, he bore heat and cold, in order to reach the goal.” \*

———*Multi  
Committunt eadem diverso crimina fato.  
Ille crucem sceleris pretium tulit, hic diadema.*  
JUVENAL.—

“Many men have committed the same crimes with a very different result. One may ascend a throne by that act, for which another mounts the scaffold.”

"Thus sins alike, unlike rewards have found;  
"And whilst this villain's hang'd, the other's  
crown'd."

*Multi adorantur in ard qui cremantur in igne.* Lat. St.  
AUSTIN.—"Many are worshipped on the Altars  
who are burning in the flames of hell." \*

*Multi te oderint, si teipsum ames.* Lat.—"Many will  
hate you if you love yourself."—Self-love, when  
strongly manifested, is of all things the most dis-  
gusting.

———*Multis ille bonis flebilis occidit,  
Nulli flebilior quam mihi.* Hon.—  
"He died lamented by many good men, but by  
none more lamented than by me."

*Multis parasse divitias non finis miseriarum fuit, sed  
mutatio. Non est in rebus vitium sed in animo.*  
SENECA.—"To have acquired riches is with many  
not to put an end to, but to change the nature of  
their misery.—The fault however is not in the  
riches, but in the mind."—Wealth is very properly  
compared to manure: both are useless when in  
the heap, and both are thrown away upon an in-  
tractable soil.

*Multis terribilis, caveto multos.* AUSEN.—"If thou art  
terrible to many, then beware of many."

*Multorum annorum opus.* Lat.—"The labour of many  
years."

*Multos ingratos invenimus, plures facimus.* Lat.—  
"We find many ungrateful men, and we make  
more."—Ingratitude is too frequent; yet it is  
sometimes provoked by the arrogance of the be-  
nefactor.

———*Multos in summa pericula misit  
Venturi timor ipse mali.* LUCAN.—  
"The mere apprehension of coming evils has put  
many into a situation of the utmost danger."—Our



alarms frequently lead us into perils more dreadful even than those which we first apprehended.

“ Thus oft the fear of ill to ill betrays.”

*Multos qui conflictari adversis videantur, beatos; ac plerosque, quanquam magnas per opes, miserrimos: si illi gravem fortunam constanter tolerant, hi prospera inconsultè utantur.* TACITUS.—“ There are many who appear to encounter adversity, who are happy; whilst some in the midst of riches are miserable: all depends on the fortitude with which the former bear the pressure, and on the unadvised manner in which the latter employ their wealth.”

*Multum abludit imago.* HOR.—“ The picture is by no means like.”—You perhaps intended a likeness, but *multum abludit imago*: you have given a caricature, not a resemblance.

*Multum in parvo.* Lat.—“ Much in little.”—A great deal said in a few words. A compendium of knowledge.

*Mundus universus exercet histrioniam.* PETRONIUS ARBITER.—“ All mankind practise the art of acting.”

“ All the World’s a Stage.”

*Munus Apolline dignum.* HOR.—“ An offering worthy of Apollo.”—Spoken of an excellent poem.

*Murus æneus conscientia sana.* Lat.—“ A sound conscience is a brazen wall of defence.”—Motto of the E. of SCARBOROUGH.

*Mus in pice.* Lat. Prov.—“ A mouse in a pitch-barrel.”—Applied to a man who is always perplexing himself in useless disquisitions and inquiries.

*Mutare vel timere sperno.* Lat.—“ I scorn to change or fear.”—The motto of the D. of BEAUFORT.

*Mutatâ formâ intcrimîtur propè substantia rei.* Lat. Law MAX.—“ The form being changed, the substance

of the thing is destroyed."—Thus, if trees are improperly cut down, and laid as beams in a house, their nature is so far altered, that they cannot be seized in that shape ; but the owner is to bring his action for the damage.

*Mutatis mutandis.* Law Lat.—“ After making the necessary changes.”—Thus what was law for A. and B. shall apply to C. and D. the terms only being altered according to the circumstances.

———*Mutato nomine, de te*

*Fabula narratur.*

HOR.—

“ Change but the name, the tale is told of you.”  
—You smile at this satire, whilst you suppose it levelled at another ; yet, if the name were altered, you would find it reach to “ your own business and bosom.”

N.

———*Nam dices feri qui vult,  
Et cito vult fieri.*

JUVENAL.—

“ He who desires to become rich, wishes that desire to be soon accomplished.”—There is a natural alliance between avarice and rapacity.

*Nam ego illum periisse duco, cui quidem periit pudor.*  
PLAUTUS.—“ I regard that man as lost who has lost his sense of shame.”

*Nam genus et proavos et quæ non fecimus ipsi  
Vix ea nostra voco.*

OVID.—

“ For birth and ancestry, and that which we have not ourselves achieved, we can scarcely call our own.”—The man who prides himself not on his personal conduct, but on a long line of ancestry, has been ludicrously, hut justly, compared to the potatoe-plant, the best part of which is under ground.

*Nam pro jucundis aptissima quæque dabunt Dii :*

*Charior est illis homo quam sibi.* JUVENAL.—

“For the gods, instead of what is most pleasing, will give what is most proper. Man is more dear to them than he is to himself.”

———*Namque inscitia est*

*Adversum stimulum calces.* TERENCE.—

“It is consummate ignorance to struggle against the spur.”—It is absurd to make an unavailing resistance to superior force, or, in the language of scripture, “to kick against the pricks.”

*Nam scelus intra se tacitum qui cogitat ullum*

*Facti crimen habet.* JUVENAL.—

“For he who silently intends a crime, has all the guilt of the deed.”—There are cases in which to resolve upon and commit a guilty act, are equal in point of criminality.

*Nam vitis nemo sine nascitur ; optimus ille est*

*Qui minimis urgetur.* HORACE.—

“For no man is born without faults ; and the best is he who has fewest.”—No man can attain perfection ; the nearest approach to it is therefore entitled to the highest praise.

———*Natura beatiss*

*Omni bus esse dedit, si quis cognoverit uti.*

CLAUDIAN.—

“Nature has granted to all to be happy, if we did but know how to use her benefits.”—The calamities of life chiefly arise from abuse and perversion of the gifts and blessings of nature.

———“If vain our toil,

“We ought to blame the culture, not the soil.”

POPE.

*Nascimur poetæ finimus oratores.* Lat. Cic.—“Nature makes us poets, by study we become orators.”\*

*Naturâ ipsâ valere, et mentis viribus excitari, et quasi*

*quodam divino spiritu afflari.* CICERO.—“To be strong from nature; to be excited by the powers of the mind, and inspired, as it were, by a divine spirit.”—Such is the definition of genius given by this great orator.

*Natura lo fece, e poi ruppe la stampa.* ARIOSTO.—“Nature, after making him, broke the mould.”—This eulogy has all the *stravaganza* of the Italian school. It imports of the subject, what no man can predict—that future time shall never see his equal.

*Natura! quam te colimus inviti quoque!*

SENECA.—

“O Nature! how we worship thee, however unwilling!”—How potent are thy dictates, and how resistless are thy laws!

*Naturam expellas furcâ; tamen usque recurret.* HOR.—

“You may turn Nature out of doors with violence; but she will still return.”—Nature will continue to plead and enforce her rights, in despite of every temporary restraint.

“Strive to expel strong Nature, ’tis in vain;  
“With double force she will return again.”

—————*Ne cede malis,*

*Sed contra audentior ito.*

VIRGIL.—

“Do not yield to misfortunes, but advance to meet them with greater fortitude.”—The former part of this sentence is the motto of the E. of ALBEMARLE.

*Ne in infinitum abeamus.* PLINY.—“But let us not keep on this subject for ever.”—That I may not be insufferably tedious.

*Nec cupias, nec metuas.* LAT.—“Neither desire nor fear.”—Motto of L. DOVER, and of the E. of HARDWICKE.

*Nec Deus intersit, nisi dignus vindice nodus.* HOR.—

"Nor let a god interfere, unless the difficulty be worthy of such an intervention."—The poet is advising dramatists.—Do not introduce an extraordinary or supernatural appearance, unless on an occasion of the highest importance.

"Never presume to make a god appear,  
"But for a business worthy of a god."

ROSCOMMON.

*Necesse est cum insanientibus furere, nisi solus relinqueris.* PETRONIUS.—"It is necessary to be mad with the insane, unless you would be left quite alone."—Even the wise man will bend and accommodate himself, in some degree, to the follies and prejudices of those around him, in order to avoid the reproach of singularity.

*Necesse est facere sumptum, qui quærit lucrum.* PLAUTUS.—"It is necessary that he who looks for gain should incur expense."—No profit in common life can be made without a previous risk and expenditure.

*Necesse est in immensum exeat cupiditas quæ naturalem modum transiit.* SENECA.—"When once ambition has passed its natural bounds, its progress is sure to be immense."—It is so with avarice, which the word *cupiditas* may imply, and indeed with the whole train of evil passions. When they have overleaped the first restraints, their progress mocks all calculation.

*Necesse est ut multos timeat, quem multi timent.* PUB. SYRUS.—"He who is feared by many must be in fear of many."—The tyrant who governs others by terror, has cause to be himself the most terrified. See *Multis terribilis*, &c.

*Necessitas non habet legem.* Lat. Law Maxim.—"Necessity has no law."—Any man may justify, for instance, the demolition of the house of an-

other, if it be done to prevent the spreading of a dangerous fire.

*Necessitudinis et libertatis infinita est æstimatio.* Lat. Jus. ANTIQ.—“Necessity and liberty require the greatest consideration” (from a judge). \*

———*Nec lex est æquior ulla,  
Quam necis artifices arte perire suâ.* OVID.—  
“Nor is there any law more just, than that the contriver of destruction should perish by his own arts.”—It is gratifying to man, and seems the peculiar dispensation of God, when the malignant authors of mischief are themselves the victims of their own contrivances.

*Nec luisse pudet, sed non incidere ludum.* HOR.—  
“The shame is not in having sported, but in not having broken off the sport.”—The levities of youth are pardonable; but, if not discontinued in time, they form the strongest reproach to maturity and age.

“Once to be wild is not a foul disgrace;  
“The blame is to pursue the frantic race.”

*Nec male notus eques.* Lat.—“A horseman or patrician well known.”—The motto of the Ir. V. SOUTHWELL.

*Nec me pudet, ut istos, fateri nescire quod nesciam.* CICERO.—“I am not ashamed, as some men are, to confess my ignorance of that which I do not know.”

*Nec mora, nec requies.* VIRGIL.—“There was neither delay nor repose.”—The affair was prosecuted without the smallest intermission.

*Nec placidâ contentus quiete est.* Lat.—“Nor is he contented with soft repose.”—Motto of the E. of PETERBOROUGH.

*Nec pluribus impar.* Lat.—“Not an unequal match

for numbers.”—This was the vain-glorious motto adopted by Louis XIV. when he formed his chimerical project of universal empire.

*Nec prece nec pretio.* Lat.—“Neither by bribe nor entreaty.”—Motto of the Ir. V. BATEMAN.

*Nec quærere nec spernere honorem.* Lat.—“Neither to seek nor despise honours.”—Motto of V. BOLINBROKE.

*Nec rege nec populo, sed utroque.* Lat.—“Neither for the king nor people, but for both.”—Motto of L. ROLLE.

*Nec satis est pulchra esse poemata ; dulcia suntu.* HOR.—“It is not enough that poetry should be so finished as to satisfy the judgment ; it should appeal to our feelings and imagination.”—The following, though in rhyme, is rather an unpoetical translation.

“ ’Tis not enough that poems barely please  
“ The judgment—they the soul should also seize.”

*Nec scire fas est omnia.* HOR.—“It is not permitted to know all things.”—This approaches to the maxim of the English poet :

“ One science only can one genius fit,  
“ So vast is art, so narrow human wit.”

*Nec semper feriet quodcunque minabitur arcus.* Lat.—“The arrow will not always hit the object which it threatens.”—The best aims are often fruitless.

*Nec sibi sed toto genitum se credere mundo.* LUCAN.—“To think that he was born not for himself, but for the world.”—This is the rare character of an enlarged and philosophic mind.

*Nec temerè, nec timidè.* Lat.—“Neither rashly nor fearfully.”—Motto of the E. of DARLINGTON and of the Ir. V. BULKELEY.

*Nec tibi quid liceat, sed quid fecisse decebit*

*Occurrat ; mentemque domet respectus honesti.*

CLAUDIAN.—t

“Do not consider what you may do, but what if will become you to have done ; and let the sense of honour subdue your mind.”—This is a most admirable epitome of ethics. If men were to look not to the extent of their power, but to that mode of conduct which will bear reflection, the great would be more respected, and the powerless more happy.

*Nec timeo, nec sperno.* Lat.—“I neither fear nor despise.”—Motto of the Ir. V. BOYNE.

*Nec cui de te plusquam tibi credas.* Lat.—“Do not believe any man more than yourself, when he speaks of you.”—When a man flatters you, you should correct his assertions by your own consciousness.

*Nec verbum verbo curabis reddere fidus*

*Interpres.*

HOR.—

“Nor should the translator aim at rendering the original word for word.”—In this servility of translation the spirit of the original will certainly evaporate.

*Nec vixit malè qui natus moriensque fefellit.* HOR.—

“Nor has he spent his life badly who has passed it from his birth to his burial in privacy.”—The man is fortunate who escapes completely from the cares of public life.

*Nè forçons point notre nature : Nous ne ferions rien avec grâce.* LA FONTAINE.—“Let us beware of forcing our nature, or we shall do nothing with propriety.”\*

*Nefas nocere vel malo fratri puta.* SENECA.—“You should esteem it a crime to hurt even a bad brother.”—You should enlighten, admonish, and, if possible, reform him, but abstain from injury or violence. This maxim should in a great degree govern our conduct towards all our fellow-men.



*Negat jucunde posse vivi sine virtute.* CIO.—“He denies that it is possible to live happily without virtue.”

*Negatas artifex sequi voces.* PERSIUS.—“He attempts to express himself in a language which nature has denied him.”

*Nem. con.* Abbrev. for *nemine contradicente*.

*Nem. diss.* Abbrev. for *nemine dissentiente*.—“No person opposing or disagreeing.”—These two phrases are in fact synonymous. The latter, however, is exclusively used in the house of peers.

*Neminem id agere, ut ex alterius prædetur nescitiâ.* CICERO.—“No man should so act as to take advantage of another’s folly.”—This is a precept which those must admire in theory who outrage it in practice.

*Nemo, allegans suam turpitudinem, audiendus est.* Lat. Law Max.—“No man, alleging his own baseness, is to be heard.”—The evidence of spies, informers, and of every man who does not come into court with clean hands, is to be listened to with distrust.

*Nemo bis puniatur pro eodem delicto.* Lat. Law Max.—“No man ought to be twice punished for the same crime.”

*Nemo dat quod non habet.* Lat.—“No one gives what he has not.”—The French say, “*La plus belle fille ne peut donner que ce qu’elle a.*” “The fairest maid can only give what she has.” \*

*Nemo in sese tentat descendere: Nemo!* PERSIUS.—“What! no man attempts to descend into his own bosom,” and examine his faults.—We are too much busied in looking into those of others.

*Nemo me impunè læssit.* Lat.—“No man provokes me with impunity.”—The motto of the order of the *Thistle*, to the rough nature of which plant it has a reference.

*Nemo mortaliū omnibus horis sapit.* PLINY.—“No man is wise at all times.”—This phrase, so frequently employed, enforces a serious truth, that the wisest of mankind have their lapses of indiscretion.

*Nemo plus juris in alium transferre potest quam ipse habet.* LAT. JUS. ANTIQ.—“No one can transfer to others rights more extensive than those which he possesses.” \*

*Nemo puniatur pro alieno delicto.* LAT. LAW-MAXIM.—“No man is to be punished for the crime of another.”—It is to be observed, that this is a *Law* and not a *State Maxim*.—The people in every state are punished for the sins of those who administer the government.

*Nemo repente fit turpiusimus.* JUVENAL.—“No man ever became in an instant the most base.”—The progress from virtue towards vice is so gradual and insensible, that it is almost impossible to suppose an instantaneous transition from one to the other.—“No man e’er reached the height of vice at first.”

*Nemo sic impar sibi.* LAT.—“No man was ever so unlike himself.”—Applied to one of those unequal, but not uncommon characters, who can shew signs of greatness in one hour, and of weakness in the next.

*Nemo solus sapit.* PLAUTUS.—“No man is wise alone.”—No man should be so confident in his own opinion as to reject all advice.

*Nemo sua sorte contentus.* LAT. ORAT.—“No one is satisfied with his lot.” \*

*Nemo vir magnus, sine aliquo afflatu divino, unquam fuit.* CICERO.—“No man was ever great without some degree of inspiration.”

*Ne plus ultra.* LAT.—“No farther.”—He arrived at his

# NE—————NE

*"ne plus ultra."* His utmost efforts could not carry him farther.

*Ne puero gladium.* Lat. Prov.—"Do not trust a boy with a sword."—Do not commit a strong measure into inconsiderate hands.

*Neque cæcum ducem neque amentem consultorem.* Lat. from ARISTOPH.—"Do not take either a blind guide, or a weak adviser."—The former is not more dangerous than the latter.

*Neque culpa neque lauda teipsum.* Lat.—"Neither blame nor applaud thyself."—The latter in conversation is a silly egotism; and the former is most frequently to be traced to an affectation as absurd.

*Neque enim quies gentium sine armis, neque arma sine stipendiis, neque stipendia sine tributis.* TACITUS.—"The quiet of nations cannot be maintained without arms; armies cannot be supported without pay; nor can that pay be made good without taxes."

*Neque extra necessitates belli præcipuum odium gero.* Lat.—"I bear no particular hatred beyond the necessity of war."—I feel no resentment beyond that which is justified by the occasion.

*Neque fœmina, amissâ pudiciâ, alia abnuerit.* TACITUS.—"When a woman has lost her chastity she will not shrink from any other crime."—It has been remarked in all ages, that when a woman has abandoned that prime virtue of her sex, the avenues of her mind are open to every temptation, and every vice.

*Neque mala vel bona quæ vulgus putet.* TACITUS.—"Things are neither good nor bad, as they appear to the judgment of the multitude."—The many, unless in a few prominent instances, are deemed incapable of forming a proper estimate of measures and circumstances.

# NE—————NE

—————*Nequeo monstrare, et sentio tantum.*

JUVENAL.—

“What I can fancy, but cannot express.”—Used in speaking of an indefinable sensation.

*Neque semper arcum tendit Apollo.* Lat.—“Nor does Apollo always bend his bow.”—This phrase is generally used as an apology for those, who, being engaged in grave pursuits, indulge themselves in occasional relaxation; but sometimes in a different sense, that men of talent, who were supposed to be under the special protection of Apollo, do not at all times reach by their exertion to the level of their usual merits.

*Nequicquam sapit qui sibi non sapit.* Lat.—“He is wise to no purpose, who is not wise to himself.”—The first use of wisdom is to correct our own faults.

*Ne quid detrimenti respublica capiat.* Lat.—“That the commonweal shall not receive any injury.”—This was the injunction given by the Roman republic on investing a dictator with supreme power. This attention to domestic security, in contradistinction to foreign conquest, is often intimated to the statesman at the helm of affairs, as forming his first and most important duty.

*Ne quid falsi dicere audeat, ne quid veri non audeat.* CICERO.—“Let him not presume to utter any falsehood, but be bold to promulgate every truth.”—In this brief direction are comprised the principal duties of the historian.

*Ne quid nimis.* TERENCE.—“Do not take too much of any thing,” or pursue an object too far.—See “*Id arbitror.*”

*Ne remettez pas à demain ce que vous pouvez faire aujourd'hui.* Fr. Prov.—“Do not defer until to-

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morrow that which you have in your power to do to-day."—To-morrow is no where to be found but in the fool's calendar.

*Nervis alienis mobile lignum.* Lat.—"A puppet moved by wires in the hands of others."—Applied to politicians of a certain class, whose motions are dictated and whose proceedings are regulated by persons unseen, or by what is called an interior cabinet.

*Nescia mens hominum fati sortisque futuræ,  
Et servare modum, rebus sublata secundis.*

VIRGIL.—

"The mind of man is ignorant of fate and future destiny, or of the art of keeping within due bounds when elated by prosperity."—The rich and great, in their proudest career, should remember the vicissitudes of fortune, and be humbled.

*Nescio quâ natale solum dulcedine cunctos  
Ducit, et inmemores non sinit esse sui.*

OVID.—

"I know not by what sweetness our native soil still attracts all, and implants itself in our recollection."—Neither time nor distance can eradicate the attachment which every man feels for the spot which gave him birth.

"A nameless fondness for our native clime  
Triumphs o'er change, and all-devouring time;  
Our next regards our friends and kindred claim,  
And every bosom feels the sympathetic flame."

*Nescio quid curtæ semper abest rei.* HOR.—"Something is always wanting to our imperfect fortune."  
—Our desires are never fully gratified.

*Nescit vox missa reverti.* HOR.—"The word which has once escaped can never be recalled."—We should be careful of what we say. The impression made by an indiscreet word is scarcely ever to be erased.

*Ne scutica dignum horribili sectere flagello.*

HOR.—

"Do not pursue, with a weighty scourge, the person who deserves only a slight whip."—The advice is addressed to the satirist, whose severities should ever be proportioned to the offence.

*Ne sutor ultra crepidam.* Lat.—"Let not the shoemaker go beyond his last."—These were the words of Apelles to a *Crispin* who properly found fault with an ill-painted slipper in one of his pictures, but, ascending to other parts, betrayed the grossest ignorance. No man should pass his opinion in a province of art, where he is without a qualification.

*Ne tentes, aut perfice.* Lat.—"Attempt not, or accomplish."—Motto of the Ir. M. of DOWNSHIRE.

*Ne vile fano.* Lat.—"Bring nothing base to the temple."—Motto of the E. of WESTMORLAND.

*Ne vile velis.* Lat.—"Incline to nothing base."—Motto of the E. ABERGAVENNY. These two mottos are, like many others in Heraldry, little else than puns; the family name of Lord Westmorland being *Fane*, and that of Lord Abergavenny *Neville*. See *Vernon*, &c.

*Neutiquam officium liberi esse hominis puto,  
Cum is nihil promereat, postulare id gratiæ apponi  
sibi.*

TERENCE.—

"A man of liberal sentiments will not stoop to ask that as a favour, which he cannot claim as a reward."

*Nihil cupientium nudus castra peto.* HOR.—"Naked I repair to the camp of those who desire nothing."—Though not rich, I am not dissatisfied, because I have limited my desires.

*Nihil dictum quod non dictum prius.* Lat.—"Nothing can now be said, which has not been said before."

*Nihil est ab omni parte beatum.* HOR.—“Nothing is blessed or perfect on every side.”—There is no state or condition of life without its disadvantages.—Nothing human is or can be perfect.

*Nihil est aliud magnum quam multa minuta.* Lat. Prov.—“Every thing great is composed of many things which are small.”—This ancient adage is admirably illustrated by YOUNG, when he says,

“Sands form the mountain, moments make the year.”

*Nihil est aptius ad delectationem lectoris, quam temporum varietates fortunæque vicissitudines.* CICERO.—“Nothing is more calculated to entertain a reader, than the varieties of time, and the vicissitudes of fortune.”—In the perusal either of history or romance, the pleasure of the reader arises chiefly from variety and contrast.

*Nihil est tam volucres quam maledictum; nihil facilius emittitur, nihil citius excipitur, nihil latius dissipatur.* CICERO.—“Nothing is so swift in its progress as calumny; nothing is more readily received, and nothing can be more widely spread abroad.”—Or, as our poet has it,

“On eagles’ wings immortal scandals fly.”

*Nihil est tam utile, quod in transitu prosit.* SENECA.—“No book can be so good, as to be profitable when negligently read.”

*Nihil insidiis vacuum.* CICERO.—“Nothing is free from deception.”—Applied to the actions of a crafty politician.

*Nihil magis consentaneum est quam ut iisdem modis res dissolvatur, quibus constituitur.* Lat. Law Maxim.—“Nothing is more equitable, than that every thing should be dissolved by the same means by which it was first constituted.”—A deed under hand and seal can only be released by a similar

deed. An obligation in writing cannot be discharged by a verbal agreement.

*Nihil potest Rex nisi quod de jure potest.* Lat. Law Maxim.—“The King can do nothing but what he can do by law.”—He cannot, for instance, send a man to prison without the writs and processes of law.

*Nihil scriptum miraculi causâ.* TACITUS.—“Nothing composed for the sake of exhibiting prodigies, or exciting wonder.”—Applied to a history which narrates simple facts in plain terms.

*Nihil sub sole novi.* Lat.—“Nothing is new under the sun.”\*

*Nihil tam absurdum, quod non dictum sit ab aliquo philosophorum.* CICERO.—“There is not any thing so absurd as not to have been said at some time by some philosopher.”—This is occasionally applied in a literal sense, in ridicule of an antagonist. The original meaning of the author was different; the extent of his assertion being only this, that philosophers who first invented, and afterwards reasoned upon particular systems, were frequently driven to absurdities in their defence.

*Nihil tam firmum est, cui periculum non sit etiam ab invalido.* QUINT. CURT.—“The strongest things are not so well established as to be out of danger from the weakest.”

*Nihil turpius est quam gravis ætate senex, qui nullum aliud habet argumentum, quo se probet diu vixisse, præter ætatem.* SENECA.—“Nothing can be more vile than the condition of an old man, who has no other proof than his age to offer that he has lived long in the world.”—We should all try to shew, by some generous act, some brave exertions, or some scientific efforts, that we have not lived in vain.



*Nihil volitum quin præcognitum.* Lat.—“Nothing can be said to be desired that is not first known.”\*

*Nil actum reputans, si quid superesset agendum.*

LUCAN.—

“Thinking that nothing was done, if any thing remained to be done.”—This is the character of a man of talent and enterprise. He never sits down indolently contented with half-measures.

“He reckon'd not the past whilst aught remained Great to be done, or mighty to be gain'd.”

ROWE.

*Nil admirari.* Lat.—“To be astonished at nothing.”  
—Motto of the E. of CLARE.

*Nil admirari prope est res una, Numici,  
Solaque, quæ possit facere et servare beatum.*

HOR.—

“Not to be lost in idle admiration (of men or things) is the only sure means of making and of preserving happiness.”—Or, as thus translated by FRANCIS,

“Not to admire, is of all means the best,  
The only means to make and keep us blest.”

*Nil agit exemplum litem quod lite resolvit.* HORAT.—  
“That example does nothing, which, in removing one difficulty, introduces another.”—That arbitration is of no avail, which leaves as great a difficulty as is found in the first instance.

*Nil conscire sibi.* Lat.—“To be conscious of no guilt.”—Motto of the E. of WINCHELSEA and NOTTINGHAM.

*Nil conscire sibi, nullâ pallescere culpâ.* HOR.—“To be conscious of no guilt, and to turn pale at no charge.”—The latter is the strongest proof of a pure mind, and unsullied conscience.

*Nil debet.* Lat. Law Term.—“He owes nothing.”—The usual plea in an action of debt.

*Nil desperandum.* Lat.—“Despair not.”—Motto of V. ANSON, and V. MOUNTJOY.

*Nil desperandum Teucro duce, et auspice Teucro.*

HOR.—

“We should not despair of any thing, Teucer being our guide, and we marching under his auspices.”—A compliment often applied to the talents and good fortune of a popular general or leader.

*Nil dicit.* Lat. Law Term.—“He says nothing.”—This plea intimates a failure in the defendant, in not putting in his answer to the plaintiff’s declaration.

*Nil dictu fœdum visuque hæc limina tangat,  
Intra quæ puer est.*

JUVENAL.—

“Let nothing foul, either to the eye or the ear, be seen or heard within those doors which enclose a boy.”—Nothing indecent or criminal should be mentioned within the early and eager hearing of children. “Little pitchers have large ears.”

*Nil ego contulerim jucundo sanus amico.*

HOR.—

“Whilst in sound mind, I should never deem any thing preferable to a cheerful friend.”

“The greatest blessing is a pleasant friend.”

*Nil enim prodest, quod lædere non possit idem.* OVID.  
—“Nothing can be of advantage which is not also convertible to purposes of injury.”—This broad maxim applies to every kind of physical and moral agency. Thus fire, which is so necessary, may be rendered most mischievous: and that eloquence, which sometimes saves the innocent, may be made the instrument of rescuing the guilty.

*Nil erit ulterius quod nostris moribus addat*

*Posteritas; eadem cupient facientque minores.*

*Omne in præcipiti vitium stetit.*

JUVENAL.—

“There remains nothing farther, which posterity can add to our manners. Our successors may de-

sire and act the same things; but every vice is at present at its height."—This is the complaint of every century, since a picture of national manners was first drawn. The inventive genius of each succeeding age has continued, however, to mock the prediction.

*Nil fuit unquam tam dispar sibi.* HOR.—"Nothing was ever so unlike himself."—Applied to a man who is made up of nothing but inconsistencies. It has sometimes been appropriately used as the motto to works of parody.

*Nil habet infelix paupertas durius in se,  
Quam quod ridiculos homines facit.*

JUVENAL.—

"The greatest hardship of poverty is, that it tends to make men ridiculous.

"Want is the scorn of ev'ry wealthy fool,  
And Wit in rags is turned to ridicule."

*Nil intra est oleam, nil extra est in nuce duri.* HOR.—If this be not true, "There is no kernel in the olive, nor has the nut any shell."—There is no trusting even to physical evidence.

*Nil nisi cruce.* LAT.—"There is no dependence but in the cross."—Motto of M. WATERFORD and L. DECIES.

*Nil oriturum aliàs, nil ortum tale fatentes.* HOR.—"Confessing that nothing of the same kind had arisen, or was likely to arise in future times."—Admitting the existence of an *unique*, a thing not to be equalled.

"——— Like whom to mortal eyes

"None e'er has risen, and none e'er shall rise."

POPE'S Imitations.

*Ni l'or ni la grandeur ne nous rendent pas heureux.* FR.  
—"Fortune and honors do not constitute happiness."

*Nil proprium ducas quod mutari potest.* PUB. SYRUS.—

“Never deem that your own which can be transferred.”—All worldly possessions are precarious ; but philosophy and virtue we may call our own.

*Nil similis insano quam ebrius.* Lat. Prov.—“Nothing is more like a madman than a man who is drunk.”—Insanity and ebriety produce effects so similar, that the principal distinction lies in the continuance of the former.

———*Nil sine magno*

*Vitâ labore dedit mortalibus.*

HOR.—

“In this life, nothing is given to men without great labour.”—No man can achieve the possession of fame, wealth, or influence, without incessant pains and application to his object.

*Nil tam difficile est quod non solertia vincat.* Lat. Prov.

—“Nothing is so difficult, but that by diligence and practice it may be overcome.”

*Nil temerè uxori de servis crede querenti ;*

*Sæpe etenim mulier quem conjux diligit, odit.*

Lat. CATO.—

“Do not believe imprudently a wife who complains of servants ; for often the wife hates those whom the husband prefers.”\*

*Ni l'un ni l'autre.* Fr.—“Neither the one nor the other.”

———*Nimia illæc licentia*

*Profecto evadet in aliquod magnum malum.*

TERENCE.—

“This excessive licentiousness will most certainly terminate in some mischief of magnitude.”—This is a maxim often resorted to in political discussions. That licentiousness is mischievous no man will deny ; but, in contending parties, there are few who can draw the line exactly between the improper licence, and the fair freedom of discussion.

*Nimirum insanus paucis rideatur, eo quod*

*Maxima pars hominum morbo jactatur eodem.*

HOR.—

“He appears mad indeed but to a few, because the majority is infected with the same disease.”—Thus imitated,

“When all are mad—all are alike oppress.

Who can discern one madman from the rest?”

*Nimum altercando veritas amittitur.* Lat. Prov.—

“In excessive altercation truth is lost.”—In protracted disputes, men forget both themselves and the subject.

*Nimum risus pretium est si probitatis impendio constat.*

QUINTIL.—“That laughter costs too much, which is purchased by the sacrifice of decency or propriety.”

*Nimius in veritate, et similitudinis quam pulchritudinis amantior.* QUINTIL.—“Too exact, and rather studious of similitude than of beauty.”—In the fine arts, even nature may be too closely copied. None seem to be more aware of this maxim than the *portrait-painters*, who are fashionable and successful.

*Nisi castè, saltem cautè.* Lat.—“If not chastely, at least prudently.”

*Nisi Dominus, frustra.* Lat.—“Unless the Lord be with you all your efforts are in vain.”—This, which is the motto of the city of Edinburgh, has been thus whimsically translated:—“You can do nothing here unless you are a lord!”

*Nisi prius.* Law Lat.—“Unless before.”—A judicial writ by which the Sheriff is to bring a jury to Westminster-hall on a certain day,—“unless before” that day the Lords Justices of the King go into his county to take assizes.—They there dispose of the cause, and thus save expense and trouble to the parties, jury, and witnesses.

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*Nisi utile est quod facias, stulta est gloria.* PHÆDRUS.  
 —“ Unless what occupies you be useful, the pride you derive thence is foolish.”—This will apply to the numerous tribe of butterfly-hunters, shell-collectors, &c.

“ All useless science is an empty boast.”

*Nitimur in vetitum semper, cupimusque negata.* OVID.—

“ We always struggle for the things which are forbidden, and covet those denied to us.”

*Nobilitas sola est atque unica virtus.* JUVENAL.—

“ Virtue is the only and true nobility,”—The pride of birth and the sound of titles disappear before the intrinsic dignity of virtue.

*Nobilitatis virtus, non stemma, character.* Lat.—“ Virtue, not pedigree, should characterise nobility.”—Motto of E. GROSVENOR.

*Nobis non licet esse tam disertis,  
 Qui Musas colimus severiores.* MARTIAL.—

“ We who cultivate the muses of a graver spirit, cannot indulge ourselves in such licence or extravagance.”—The nature of our pursuit is such as to exclude those licentious freedoms.

*Nocet empti dolore voluptas.* HOR.—“ That pleasure is injurious, which is bought at the price of pain.”—We should carefully look to the perils which await certain enjoyments.

*Nocturnâ versate manu, versate diurnâ.* HOR.—“ Be these your studies by day and by night.”—Let those objects be never out of your contemplation.

*Noli me tangere.* Lat.—“ Do not touch me.”—A name given to a very tender complaint in the nose, or, ironically, to a person who is over-sensitive.

*Nolle sequi.* Law Lat.—“ To be unwilling to

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proceed."—This is used in law when a plaintiff having commenced an action, declines to proceed therein.—It is also entered officially by the King's Attorney-general, to stay any farther proceedings in certain cases.

*Nolo episcopari.* Lat.—"I do not wish to be made a bishop."—This is a phrase of form put into the mouth of the person appointed to this high office. It is now applied ironically to those who affectedly disclaim that which is the secret and sole object of their ambition.

*Nom de guerre.* Fr.—"A war name."—An assumed or travelling title—Your "Captain" is excellent as a *nom de guerre*.

*Non amo te, Sabidi, nec possum dicere quare ;  
Hoc tantum possum dicere, non amo te.* MART.—  
"I do not love you ; I cannot assign a reason, but this I know, that I do not love you."—Such an unaccountable prejudice finds its way, at times, into every human breast. The epigram has been thus pleasantly translated :

"I do not love you, Dr. Fell ;  
The reason why I cannot tell ;  
But this alone, I know full well,  
I do not love you, Dr. Fell."

*Non ampliter sed munditer convivium ;—plus salis quam sumptus.* COAR. NEPOS.—"The entertainment was more neat than ample ; there was more of relish than of cost."

*Non assumpsit.* Law Lat.—"He did not assume," or take to himself. A plea in personal actions, when the defendant denies that any promise was made.

*Non bene conveniunt, nec in unâ sede morantur  
Majestas et amor.* OVID.—

"Dignity and love do not blend well, or continue

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long together."—Where one party is greatly superior to the other, there cannot be found that energy of passion which is reciprocally felt when the situations are more on an equality.

*Non compos mentis.* Lat.—“Not of sound mind.”—In a delirium, or state of lunacy.

*Non constat.* Law Lat.—“It does not appear.”—It is not before the Court in evidence.

*Non cuivis homini contingit adire Corinthum.*

HOR.—

“It does not happen to every man to go to Corinth.”—It is not to be supposed, that all men can possess the same opportunities, or recur to the same sources of information.

*Non eadem est ætas, non mens.* HOR.—“I am not now of the same age or disposition as I was formerly.”—I am not inclined to engage actively in the contest for which I feel myself disqualified.

*Non ego illam mihi dotem esse puto, quæ dos dicitur, Sed pudicitiam, et pudorem et sedatam cupidinem.*

PLAUTUS.—

“A woman’s true dowry, in my opinion, is not that which is commonly so called; but virtue, modesty, and restrained desires.”

*Non ego mordaci distrinxi carmine quenquam.*

*Nulla venenato est litera mista joco.*

OVID.—

“I have not attacked any one with biting verse, nor does any enpoisoned jest lurk concealed in what I have written.”—I always meant to be rather playful than satirical; or as CREBILLON. “*Aucun fiel n’a jamais empoisonné ma plume.*”—“My pen was never dipped in gall.”

———*Non ego paucis.*

*Offendar maculis, quas aut incuria fudit,  
Aut humana parum cavit natura.*

HOR.—



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"I shall not be offended with a few faults, arising either from inadvertence, or from the frailty of our nature."—The candid critic will always make liberal allowances.

*Non ego ventosæ venor suffragia plebis.* HOR.—"I do not hunt for, or court, the votes of the light and veering rabble."

*Non enim gazæ, neque consularis  
Summovet lictor miseros tumultus  
Mentis et curas laqueata circum  
Tecta volantes.*

HOR.—

"It is not in the power of wealth, or of the Consul's lictor, (i. e. of any of the appendages of greatness,) to subdue the conflicts of a wretched mind, or remove the cares which hover about the fretted dome."—The last image has been thus beautifully rendered by Mr. HASTINGS:

"Where Care, like smoke, in turbid wreaths  
Round the gay ceiling flies."

*Non enim tam auctoritatis in disputando, quam rationis momenta quærenda sunt.* CICERO.—"In every disputation, we should hope more from the force of reason than from the weight of authorities."

*Non equidem invideo, miror magis.* VILIO.—"In fact I do not envy; yet I wonder how it has come to pass."

*Non est ad astra mollis a terris via.* SENECA.—"There is no easy way from the earth to the stars."—It is not by common efforts that men can attain to immortality.

*Non est de sacco tanta farina tuo.* LAT.—"All this flour is not from your sack."—Speaking of a composition or production which a man gives out as his own, but in which is seen the work of somebody else.\*

*Non est inventus.* LAT. Law Term.—"He has not

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been found."—The return made by the sheriff when the defendant is not to be found in his bailiwick.—It is sometimes used in the way of pleasantry, to mark a sudden disappearance.

*Non est jocus esse malignum.* HOR.—“There is no joke in being malignant.”—Some men seem to mistake asperity for humour: yet they are things almost incompatible.

*Non est vivere, sed valere vita.* MARTIAL.—“Life is not life, but with the enjoyment of health.”—The invalid can scarcely be said to live, when the faculties either of the mind or body are seriously impaired.

“For life is only life when blest with health.”

*Non è tutto oro quello che lucca.* ITAL.—“All is not gold that glitters.”\*

*Non exercitus, neque thesauri, præsidia regni sunt, verum amici.* SALLUST.—“The safety of a kingdom does not depend so much upon its armies, or its treasures, as on its alliances.”—The tranquillity of a nation, like that of an individual, is best secured by cultivating the good-will of its neighbours.

*Non è ver che sia la morte  
Il peggior di tutti i mali;  
E un sollievo pei mortali,  
Che son stanchi di soffrir.*

ITAL. METAS.—

“It is not true that Death is the worst of evils, it is a relief for mortals who are tired with suffering.”\*

*Non fidatevi all' alchimista povero, o al medico ammalato.* ITAL. PROV.—“Do not trust to a poor alchymist, or a sick physician.”—Do not take the advice of those who have not been able to act properly for themselves.

*Non fumum ex fulgore, sed ex fumo dare lucem.* HOR.—“Not to bring smoke from light, but out of

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darkness to produce splendor."—This is the difference, as stated by the satirist, between a bad poet and a good one. The former exhausts himself in the glare of his opening, and loses himself in smoke. The latter proceeds from a more modest opening to disclose all the radiance of poetry.

" He strikes out light from smoke, not smoke  
from light,  
New scenes of wonder opening to the sight."

*Non generant aquilæ columbas.* Lat.—"Eagles do not bring forth pigeons."—Motto of L. RODNEY.

*Non hæc in fœdera.* VIRG.—"Not into such leagues or alliances as these."

*Non id videndum, conjugum ut bonis bona,  
At ut ingenium congruat et mores moribus;  
Probitas, pudorque virgini dos optima est.*

TERENCE.—

"In marriage the relative proportion of property is not so much to be considered, as the union of mind, and the identity of manner and disposition. Chastity and modesty form the best portion which a virgin can bring to her husband."

*Non ignara mali miseris succurrere disco.* VIRGIL.  
—"Not being myself a stranger to suffering, I have learned to relieve the calamities of others."  
—The school of misfortune is (with few exceptions) the only one which can endue the mind with sympathy.

*Non ille pro charis amicis,  
Aut patriâ timidus perire.* HOR.—

"He dares for his country or his friends to die."  
—This is a flower frequently strewn over the tomb of a hero.

*Non inferiora secutus.* Lat.—"Not having followed mean pursuits."—Motto of L. MONTFORT.

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*Non licet in bello bis peccare.* Lat.—“It is not permitted in war to err twice.”—At other games a blot may be repaired; but at this most dangerous game, a mistake is generally to be considered as irretrievable.

*Non magni pendis quia contigit.* Hor.—“You do not value it highly, because it came incidentally.”—The windfalls of fortune are less valued than the usufruct of our own industry.

*Non missura cutem, nisi plena cruoris hirudo.* Hor.—“Like a leech which does not quit the skin, until it is full of blood.”—Used to mark a pertinacious claimant or applicant, who cannot be induced to retire until he has obtained his purpose.

*Non nobis solum.* Lat.—“Not merely for ourselves.”—Motto of the Ir. B. EARDLEY.

*Non nobis solum, sed toto mundo nati.* Lat.—“Not born for ourselves alone, but for the whole world.”—Motto of the Ir. B. ROKEBY.

*Non nostrum tantas componere lites.* Lat.—“It is not for us to adjust such grave disputes.”—Ironically quoted in general, and when the contest is of a trivial nature.

*Non numero hæc judicantur sed pondere.* CICERO.—“These things are not to be judged by their number, but by their weight.”—He is speaking of actions useful to the state, one of which may, from intrinsic circumstances, outvalue and outweigh a host of others.

*Non nunc agitur de vectigalibus, non de sociorum injuriis; libertas et anima nostra in dubio est.* CICERO.—“The question is not now respecting our revenues, or the injuries done to our allies: our liberties and lives are all at stake.”

*Non obstante.* Lat.—“Notwithstanding.”—A phrase used in patents, to intimate a dispensing power.

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*Non omnem molitor quæ fluit unda videt.* Lat.—“The miller does not see every thing that floats by his mill.”—Metaphorically—the statesman does not notice all the *minor* circumstances which may either forward or embarrass his most favourite measures.

*Non omnia possumus omnes.* VIRGIL.—“We cannot all of us do every thing.”—The human faculties are generally confined to a narrow line of operation.

*Non omnis error stultitia est dicendus.* Lat.—“Every error is not to be called a folly.”—Fatuity is not to be inferred from a single circumstance of mistake.

*Non posse bene geri Rempublicam multorum imperiis.* CORN. NEPOS.—“A commonwealth cannot be well conducted under the command of many.”—There must be an *unity* of will in the executive power of any state to produce a due effect.

*Non possidentem multa vocaveris  
Rectè beatum. Rectius occupat  
Nomen beati, qui Deorum  
Muneribus sapienter uti,  
Duramque callet pauperiem pati.*

HOR.—

“You cannot justly call a man *happy*, on account of his large possessions; that epithet more properly belongs to him, who knows how to make wise use of the gifts of Providence, and suffer the hardships of poverty.”—Thus translated:

Believe not those that lands possess,  
And shining heaps of useless ore,  
The only lords of happiness;  
But rather those that know  
For what kind fates bestow,  
And have the art to use the store:  
That have the gen'rous skill to bear  
The hated weight of poverty.

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*Non propter vitam faciunt patrimonia quidam,  
Sed vitio cæci propter patrimonia vivunt.*

JUVENAL.—

“Some men do not get estates for the purpose of enjoying life; but, blinded with error, live only for their estates!”—They are so besotted as to mistake the means for the end.

*Non quisquam fruitur veris odoribus,  
Hybleos latebris nec spoliat favos,  
Si frontem caveat, si timeat rubos:  
Ornat spina rosas, mella tegunt apes.*

LAT.—

“He will never obtain the flowery sweets of spring, nor the honied treasures of mount Hybla, who cannot face the difficulties that surround them. The rose is guarded by its thorns, and honey protected by the bee.”\*

*Non quo, sed quomodo.* LAT.—“Not by whom, but in what manner,”—(the business is done.)—Motto of L. HOWARD DE WALDEN.

*Non revertar inultus.* LAT.—“I will not return unrevenged.”—Motto of the Ir. E. of LISBURN.

*Non scribit cujus carmina nemo legit.* MART.—“That man does not write, whose verses no man reads.”—They are as much unknown as if they had perished in *embryo*.

*Non sibi sed patriæ.* LAT.—“Not for himself, but for his country.”—Motto of E. of ROMNEY.

*Non si male nunc et olim sic erit.* HOR.—“If matters go on badly at present, they may take a better turn hereafter.”—One of the usual phrases of encouragement under misfortune.

“The wretch of to-day may be happy to-morrow.”

*Non sum qualis eram.* HOR.—

“I am not now what I once was.”—I feel the natural decay of my vigour and faculties.

## NO. ——— NO

*Non tali auxilio, nec defensoribus istis, tempus eget.*  
 VIROIL.—“These times stand in need of different help and of defenders of a very different description.”—These times want other aids. Those who stand at the helm of affairs are inadequate to their duty.

———*Non tam portas intrare patientes,  
 Quam fregisse juvat: nec tam patiente colono  
 Arva premi, quàm si ferro populetur et igni.  
 Concessâ pudet ire vid.* LUCAN.—

“The conqueror is not so much pleased by entering into open gates as by forcing his way. He desires not the fields to be cultivated by the patient husbandman; he would have them depopulated by fire and sword. It would be his shame to go by a way already granted to his passage.”—This is the angry language of the poet, animadverting on the conduct of *Cæsar*. In modern history, this conduct has been too often realised.

*Nonumque prematur in annum.* HOR.—“Let your piece be kept nine years.”—This is a precept, with which our dramatic poets are too much “pressed by hunger and request of friends” to afford their compliance.

*Non vacat cuiquis rebus adesse Jovi.* OVID.—“Jupiter is not at leisure to attend to small things.”

*Non ut diu vivamus curandum est, sed ut satis.* SENECA.—“Our care should be not so much to live long, as to have lived enough.”—The proper estimate of human life is to be taken, not from the years through which it was protracted, but from the good actions by which it was distinguished.

*Non vultus, non color.* LAT.—“There is neither the countenance nor the colour.”—This quotation is differently used. It is employed to repel a testimony where there is no verisimilitude, or to rebut the imputation of writings to an author, which bear

not the features of his style, or the complexion of his sentiments.

*Noscitur ex sociis.* Lat. Prov.—“He is known by his companions.”—“Tell me,” says the *Italian* proverb, “what company you keep, and I will tell you who you are.”

*Nos hæc novimus esse nihil.* MARTIAL.—“We know that these things are mere trifles.”—We know from experience that those matters upon which so much stress is now laid, are, in fact, of no importance whatever.

*Nos patriæ fines, et dulcia linquimus arva.* VIRGIL.—“We leave the confines of our country, we quit our delightful plains.”—We feel all the horrors of migrating from our native soil.

*Nôsse hæc omnia salus est adolescentulis.* TERENCE.—“It is salutary for young men to be informed of these things.”

*Nota bene.* Lat.—“Mark well.”—Used in referring to some remarkable object or circumstance.

*Notre défiance justifie la tromperie d'autrui.* ROCHEFOUCAULT.—“Our mistrust justifies the deceit of another.”—Men are neither happy nor safe, but in mutual confidence.

*Notre mal s'empoisonne  
Du secours qu'on lui donne.* Fr. Prov.—  
“Our disease is aggravated by the remedies which are administered.”

*N'oubliez.* Fr.—“Do not forget.”—Motto of the D. of MONTROSE.

*Nous aurions souvent honte de nos plus belles actions, si le monde voyoit tous les motifs qui les produisent.* ROCHEFOUCAULT.—“We should often be ashamed of our brightest actions, were the world but to see



the motives by which they were produced."—That this is frequently true, must be conceded to those, who trace every spring of action to the source of self-love:—It is more benign, though it may be less in the spirit of this philosophy, to accept the best motives that can be assigned for a good action.

*Nous avons tous assez de force pour supporter les maux d'autrui.*—ROCHEFOUCAULT.—"We have all of us sufficient strength to bear the misfortunes of others."—A sneer is of course meant at the selfish and unfeeling part of mankind.

*Nous désirerions peu de choses avec ardeur, si nous connoissions parfaitement ce que nous désirons.* . ROCHEFOUCAULT.—"We should wish for few things with eagerness, if we perfectly knew the nature of that which was the object of our desire."

*Nous devons faire à autrui ce que nous voudrions qu'on nous fit.* Fr. Prov.—"We should do to another what we wish to be done to us."—This is a maxim founded on the highest possible authority.

*Nous maintiendrons.* Fr.—"We will maintain."—Motto of E. SUFFOLK.

*Nous ne savons ce que c'est que bonheur ou malheur absolu.* ROUSSEAU.—"We do not know what is absolutely good or bad fortune."—The condition of life is mixed. The highest have their sufferings, and the lowest their consolations.

*Nous ne trouvons guère de gens de bon sens, que ceux qui sont de notre avis.* ROCHEFOUCAULT.—"We seldom find any persons of good sense, but such as are of our opinion."—On such occasions, our self-love induces us to pass a favourable judgment.

—————*Novi ingenium mulierum ;  
Nobunt ubi velis, ubi nolīs cupiunt ultro.* TER.—

"I know the nature of women. When you are desirous, they are unwilling; when you are disinclined, they come forward of their own accord."—One of the common-place satires on the caprices of the female sex.

*Novos amicos dum paras, veteres cole.* HERMES.—

"Whilst you seek new friendships, take care to cultivate the old."—Do not lose sight of old attachments, for the sake of making new connexions.

*Nudum pactum.* Lat.—"A naked agreement."—A promise unconfirmed by any written obligation.

*Nugæ canoræ.* HOR.—"Melodious trifles."—Mere sing-song without meaning.

*Nugis addere pondus.* Lat.—"To give weight to trifles."—To lend a consequence to matters of slight moment.

"Weight and importance some to trifles give."

———*Nulla aconita bibuntur  
Fictilibus.*

JUV.—

"No wolfsbane is drunk out of earthen-ware."—The danger of poison is reserved for those who drink out of vessels of plate.

*Nulla dies sine linea.* Lat.—"No day without a line."\*

———*Nulla est sincera voluptas;  
Sollicitumque aliquid lætis intervenit.* OVID.—

"No joy comes unmixed; and something of anxiety intervenes with every pleasure.

*Nulla falsa doctrina est quæ non permisceat aliquid veritatis.* Lat.—"There is no doctrine so false, but that it may be intermixed with some truth."

*Nulla fere causa est, in quâ non fœmina litem  
Moverit.* JUVENAL.—

"There are few disputes in life, which may not, on tracing, be found to originate with a woman."—We pretend to command, but in fact are often mere instruments in the hands of the weaker sex.

*Nulla fides regni sociis, omnisque potestas  
Impatiens consortis erit.*

LUCAN.—

"There will be no common faith between those who share in power, and each man will be jealous of his associate."—This is a strong description of the jealous and distracted councils of a nation, on the verge of ruin.

*Nulli jactantius morerent, quam qui maximè lætantur.*

TACITUS.—"None mourn with more affectation of sorrow than those who are inwardly rejoiced."—Those who assume sorrow, or affect grief, in general out-act the reality.

*Nulli negabimus, nulli differemus  
Justitiam.*

LAT.—

"We shall not refuse or postpone the justice which is due to any man."—This emphatic phrase is in *Magna Charta*—the "great charter of our rights."

*Nullis amor est medicabilis herbis.*

OVID.—

"Love is not to be cured by any medicinal herb."

"No herb, alas! can cure the pangs of love."

*Nullius addictus jurare in verba magistri,*

*Quo me cunque rapit tempestus, deferor hospes.*

HOR.—

"Not being bound to swear or speak according to the dictates of any master, wherever the tempest drives I become a guest."—This is a declaration, sometimes not justly used, of free and honest independence.

"Sworn to no master, of no sect am I;

As drives the storm, at any door I knock,

And house with MONTAIGNE now, and now with  
LOCKE."

POPE'S IMITATIONS.

*Nullum est nunc dictum, quod non sit dictum prius.* TERENCE.—“Nothing can be now said which has not been said before.”—This line, which is often quoted, is not to be taken in a sense absolutely literal. The meaning is, that in these latter days it is difficult to arrive at novelty.

*Nullum imperium tutum, nisi benevolentia munitum.* CORN. NEP.—“No government is safe unless it be fortified by good-will.”—The strongest powers, when they branch into tyranny and oppression, are certain to perish from their very roots. So it was with the Roman republic. “Peace and good-will towards men,” are the buttresses to support an empire, which looks for an indeterminate duration.

*Nullum iniquum in jure præsumendum est.* Lat. Law Maxim.—“Nothing unjust is to be presumed in the law.”—All things are taken to be lawfully done until proof be adduced to the contrary. Fraud shall never be intended or presumed by the law, unless it be expressly averred.

*Nullum magnum ingenium sine mixtura dementiæ.*

SENECA.—

“There never was a great genius without some tincture of madness.”—This assertion is certainly too broad and general: it is thus properly qualified by Dryden:

“Great wit to madness sure is near allied,  
And thin partitions do their bounds divide.”

*Nullum magnum malum quod extremum est.* NEPOS.—“That evil can never be great which is the last.”—A man can undergo almost any suffering under the persuasion that it is the last which he may endure. This quotation is, however, generally employed against the fear of death, which terminates all our sufferings.

*Nullum numen abest, si sit prudentia tecum.* JUVENAL.—“No protecting power is wanting, if prudence

be employed."—If men in general would act with prudence, they would not be under the necessity of invoking any other aid.

"No God is absent where calm Prudence dwells."

*Nullum tempus occurrit regi.* Lat. Law Maxim.—"No time impedes the King."—The rights of the crown are indefeasible by any lapse of time.

*Nullum sine nomine saxum.* Lat.—"No stone without its name."—This was said by Lucao of the fate of Troy, and has since been applied by Addison with equal felicity to the classical land of Italy. \*

———*Nullus argento color est,  
Nisi temperato splendeat usu.* HOR.—  
"There is no beauty or value in money, unless it derives its lustre from temperate and judicious application."

*Nullus commodum capere potest de injuriâ suâ propriâ.* Lat. Law Maxim.—"No man can take advantage of his own wrong."—If a lessor and lessee of lands for years, join in the cutting down of timber; the lessor shall not afterwards punish the lessee for waste, as this would be to take advantage of his own wrong.

*Nullus tantus quæstus, quam quod habes parcere.* Lat. Prov.—"There is no gain so certain as that which arises from sparing what you have."—There is no road to wealth more certain than that of economy.

*Nul n'aura de l'esprit,  
Hors nous et nos amis.* MOLIERE.—

"No person shall be allowed to have wit, out of our circle, and that of our friends."—This alludes to the little *juntos* of wittlings to be found in almost every town, who associate to praise and puff each other, with a view of excluding the pre-

tensions of those who are not of the party of these monopolists.

*Numerisque fertur lege solutis.* HOR.—“He is borne along in numbers free from law.”—His verses are licentious, or unrestrained by any of the existing rules.

*Numerus certus pro incerto ponitur.* LAT.—“A certain is put for an uncertain number.”—As we say a thousand or a million, to express a large number, but without meaning to ascertain the precise amount.

*Numini et patriæ asto.* LAT.—“I stand to God and my country.”—Motto of the Sc. L. ASTON.

*Nunc aut nunquam.* LAT.—“Now or never.”—Motto of the Ir. V. KILMOREY.

*Nunc omnis ager, nunc omnis parturit arbor :  
Nunc frondens sylvæ ; nunc formosissimus annus.*

VIRGIL.—

“Now every field is verdant, and every tree in bloom; the woods are in full leaf, and the year is in its highest beauty.”—Used generally to introduce a poetical description of the spring.

*Nunc patimur longæ pacis mala ; sævior armis  
Luxuria incubuit, victumque ulciscitur orbem.*

JUVENAL.—

“Now we suffer the mischiefs of a long peace.—Luxury, more destructive than war, has engrossed us, and avenges the vanquished world.”—This is a fine description of Rome in its decline; it exhibits what Shakspeare calls,

“The cankers of a calm world, and a long peace.”

*Nunquam ad liquidum Fama perducitur.* LAT.—“Fame never reports things in their true light.”—The strongest impressions are often produced from beginnings the most idle, and rumours the most frivolous.

*Nunquam aliud natura, aliud sapientia dicit.* JUVENAL.

"Nature never says one thing, and wisdom another."—Their dictates are always in complete accordance.

"Good taste and nature always speak the same."

——— *Nunquam libertas gratior extat*

*Quam sub rege pio.*

CLAUDIAN.—

"Liberty never existed in a more gracious form than under a pious king."—Monarchy is not unfavourable to liberty, if the monarch adheres to the obligations which exist between him and the people.

*Nunquam minùs solus, quàm cùm solus.* Lat.—"Never less alone than when alone."—This was the saying of an ancient philosopher, who found his greatest luxury in solitary reflection.

*Nunquam nimis dicitur, quod nunquam satis discitur.*

SENECA.—"That never is too often said, which is never sufficiently learned."—There are some maxims of so grave and important a nature, that they can never be too often repeated, or too deeply impressed.

*Nunquam non paratus.* Lat.—"Always ready."—The motto of the M. of ANNANDALE.

*Nunquam potest non esse virtuti locus.* SENECA.—

"There must ever be a place for virtue."—A wise and good man can never be without a proper scope for his exertions.

*Nunquam sunt grati qui nocuere sales.* Lat.—"Those

witticisms are never agreeable which have an injurious tendency."—The wit which is too acrimonious, will seldom find an advocate.

*Nusquam tuta fides.* VIRGIL.—"Our confidence is no

where safe."—This is spoken of a period of civil war, at which, more particularly, every social tie is unhappily dissolved.

## O

*Obiter dictum.* Lat.—“A thing said by the way.”—  
An opinion given in passing, and which, not applying judicially to the case, is not to be resorted to as of authority.

*Obruat illud malè partum, malè retentum, malè gestum imperium.* CICERO.—“Perish that power which has been obtained by evil means, retained by similar practices, and which is administered as badly as it was acquired.”—Such a power in any state can never be of long duration.

*Obscuris vera involvens.* VIRGIL.—  
“Involving the truth in obscure terms.”—This is often applied to a political adversary, who not being able to deny the main fact, envelopes himself in dark or cloudy circumlocution.

*Obscurum per obscurius.* Lat.—“To explain what was obscure by something more obscure.”—This phrase occurs, and frequently, with justice, in polemic argument, when the opponent, professing to explain, involves himself in a cloud of words, and thus renders more dark, what was sufficiently dark before.

*Obsecro, tuum est? vetus credideram.* Lat.—“Pray is it yours? I thought it an old invention.” \*

*Obsequium amicos, veritas odium parit.* TERENCE.—  
“Obsequiousness procures friends, but truth begets hatred.”—Deference and adulation will excite kindness, where the honest bluntness of truth may provoke enmity.

*Obstupui, steteruntque comæ, et vox faucibus hæsit.* VIRGIL.—

“I was astonished, my hair stood erect, and my



voice lingered in my throat."—Used to describe an extreme degree of consternation.

*Obtrectatio ac livor pronis auribus accipiuntur, quippe adulationi factum crimen servitutis, malignitati falsa species libertatis inest.* TACITUS.—"Spleen and calumny are devoured with a greedy ear.—Flattery wears the badge of servitude, whilst malignity speaks the tone of independence, and is therefore well received."—This is justly applied to the factious clamourer, who censures indiscriminately every act of his superiors:—it cannot reach those who speak not from prejudice, and censure not without a cause.

——— *O cæca nocentum*

*Consilia! O semper timidum scelus!* STAT.—

"O the blind counsels of the guilty! Oh, how ever cowardly is wickedness!" It has been often remarked that Providence seems to darken the understandings and to depress the spirits of great criminals.

*Occupet extremum scabies.* Lat. Prov.—"Let the itch infect the last."—*Anglicè*, The Devil take the hindmost.

*Occurrent nubes.* Lat.—"Clouds will intervene."—Motto of the B. ELIOT.

*O curas hominum! O quantum est in rebus inane!*

PERSIUS.—

"Oh, the cares of men, and how much of frivolity is in their affairs!"

*Oderint dum metuant.* CICERO.—"Let them hate, provided they fear."—This is the sentiment of a tyrant towards his subjects, briefly and characteristically expressed.

*Oderunt hilarem tristes, tristemque jocos.* HOR.—

"The grave dislike the cheerful man, and the men of gay spirits hate the grave."—There can

he no pleasurable association between people of a different temperament.

*Oderunt peccare boni, virtutis amore.* HOR.—“Good men forbear to sin, merely from their love of virtue.”—Those who love Virtue for herself, will act solely from her impulses, and without any regard to extrinsic circumstances.

*Odia in longum jaciens, quæ reconderet, auctaque promeret.* TACITUS.—

“A man who lays his resentment aside, but stores it up to bring it forward with additional acrimony.”—This, as JUNIUS observes, is a description of the very worst of characters. The man who can dissemble his resentment until occasion serves is the basest of all hypocrites, and the most dangerous of all enemies.

*Odia qui nimium timet regnare nescit.* SENECA.—

“He who is too fearfully alive to hatred, is ignorant of the art of reigning.”—The sovereign who aims at the general good of his people, should learn to condemn the resentments of individuals.

*Odimus accipitrem quia semper vivit in armis.* LAT. PROV.—“We hate the hawk because she always lives in arms.”—All men must detest that power which is in a state of eternal hostility.

*Odi profanum.* LAT.—“I hate whatever is profane.”—Motto of L. ENNISMORE.

*Odi profanum vulgus et arceo.* HOR.—“I hate and repel from me the profane vulgar.”—This is the exordium of the poet to a religious hymn, and on a subject of which the common people were supposed to be wholly ignorant. It is now sometimes used to mark their exile from the regions of political mystery.

*Odium theologicum.* LAT.—“A theological hatred.”—The hatred of divines. It has been observed, that

gownsmen bear with them a greater degree of rancour than any other class of disputants.

*O faciles dare summa deos, eademque tueri*

*Difficiles.*

LUCAN.—

“Oh how gracious are the gods in giving high situations, and how reluctant are they to ensure them when given!”—This is an apostrophe strictly accordant with the ancient mythology. In its more recent application, it can serve only to denote the precarious tenure by which high places are held.

*O fortunatos nimium, sua si bona norint,*

*Agrícolas, quibus ipsa, procul discordibus armis,  
Fundit humo facilem victum justissima tellus.*

VIRGIL.—

“Oh! more than happy, if ye knew your own advantages—Husbandmen, to whom, in the absence of clashing arms, the grateful earth pours forth an easy sustenance.”—An eulogy often quoted on the condition of agriculturists. The first line is sometimes taken apart, and applied to those who either rightly or causelessly urge any motives of political discontent.

*Ogni medaglia ha il suo reverso.* Ital. Prov.—“Every medal has its reverse.”—There are two sides to every statement.

*Ogni rosa ha le sue spine.* Ital.—“No rose without thorns.” \*

*Ohe! Jam satis.* HOR.—“Oh! there is now more than enough.”—A phrase used to denote satiety and disgust.

*Oh tempora! oh mores!* Lat.—“Oh time! Oh manners!”—Thus Cicero exclaimed, thus we exclaim, thus will exclaim those who are coming after us, without knowing why. \*

*O! Imitatores! Servum pecus!* HOR.—“Oh! Ye imi-

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tators, what a servile herd ye are!"—How much does the servile copyist sink beneath the originality of genius!

Oι πλειονες κακοι. Gr.—*Oi pleiones kakoi*.—"The greater part of mankind are bad."—This was the observation of Bias, one of the seven sages of Greece. It is the maxim of cold prudence to regard all men as vicious, until the contrary appears in proof.

*Olim meminisse juvabit.* VIRGIL.—"The future recollection will be pleasing."—There is a melancholy consolation in the retrospect of past misfortunes.

*O l'utile secret, que de mentir à-propos.* Fr. Prov.—"Oh! What an useful secret it is to be able to tell a lie to the purpose!"—In the world of politics, all morality being out of the question, nothing is more useful than a well-coined lie, which is of temporary use; and which, the occasion being passed, is soon and completely forgotten.

*O major tandem parcas insane minori.*

HOR.—

"Oh! thou who art greatly mad, deign to spare me, the less madman."—A phrase often used ironically in a paper warfare.

*O miseræ hominum mentes, o pectora cæca!*

LUCRETIVS.—

"How wretched are the minds of men, and how blind their understandings!"—A quotation frequently and well applied in a moment of popular delusion.

*Omne actum ab agentis intentione est judicandum.* Lat Law Maxim.—"Every act is to be judged from the intention of the agent."—In contracts and obligations, the law particularly looks to the intention

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of the parties. In wills the intent of the testator is to be religiously regarded.

*Omne animi vitium tanto conspectius in se  
Crimen habet, quanto major qui peccat habetur.*

JUVENAL.—

“Every fault of the mind becomes more conspicuous and more guilty, in proportion to the rank of the offender.”—Persons in high stations are not only answerable for their own conduct, but for the example which they may hold out to others. This, joined to their advantages of education, aggravates their vices, and loads them with a greater share of responsibility.

*Omne capax movet urna nomen.* HOR.—“In the capacious urn of death every name is shaken.”—With respect to mortality, all are subject to the same lot.

*Omne ignotum pro magnifico.* LAT.—“Every thing unknown is taken for magnificent.”—We are apt to annex the idea of greatness to that which is mysterious or remote.

*Omne in præcipiti vitium stetit.* JUVENAL.—  
“Every kind of vice has reached its summit.”

*Omnem crede diem tibi diluxisse supremum.* HOR.—  
“Believe that each day is the last to shine upon thee.”—Always suppose that your death is near, and when it comes you will be found better prepared.

*Omne nimium vertitur in vitium.* LAT. PROV.—“Every excess becomes a vice.”—Even our virtues are changed into vices, when pushed to extremity.—See *Virtus est medium*, &c.

*Omnes pari sorte nascimur:—sola virtute distinguimur.*  
LAT.—“Men are equal by birth: merit alone makes the difference.”—Thus translated by Voltaire:—

- “ Les hommes sont égaux : ce n'est point la naissance,  
C'est la seule vertu qui fait la difference.” \*

*Omnes, quibus res sunt minus secundæ, magis sunt nescio  
quomodo  
Suspiciosi; ad contumeliam omnia accipiunt magis;  
Propter suam impotentiam se credunt negligi.*

TERENCE.—

“ All those persons, whose affairs are not prosperous, are in a certain degree suspicious. They take every hint as an affront, and, from their conscious weakness, they presume that they are neglected and despised.”—There is a sort of jealousy in people of humble fortune or fallen condition, which it is always wise in those who move in a higher sphere, not to awaken or irritate.

*Omnes amicos habere operosum est; satis est inimicos non habere.*—SENECA.—“ It is a thing almost impracticable, to have all men your friends; it is enough if you have no enemies.”—You cannot make all men your friends without some sacrifice of character: it is sufficient if you act from a conscience void of offence.

*Omnes autem et habentur et dicuntur tyranni, qui potestate sunt perpetuâ, in eâ civitate quæ libertate usa est.* CORN. NEP. in vit. *Themistoclis.*—“ All men are considered as tyrants, who possess themselves of perpetual power in a state which once enjoyed the blessings of freedom.”

*Omnes eodem cogimur; omnium  
Versatur urna; seriûs, ocyûs,  
Sors exitura.*

HOR.—

“ We are all compelled to follow the same course. The urn of death is shaken for all, and, sooner or later, the lot must come forth.”—The duration of life depends on so many chances, that we should always be prepared for the worst.

*Omnes sibi malle melius esse, quam alteri.* TERENCE.—

“It is in the nature of man that every individual should wish for his own advantage in preference to that of others.”

*Omne solum forti patria est.* OVID.—“To a brave man, every soil forms his country.”—A stout spirit is not to be subdued even by exile.—He will find his country in every clime.

*Omnes omnium charitates patria una complectitur.* CIC.—“In our country is comprehended all the other affections of life.”

*Omnes stultos insanire.* HOR.—“That all fools are mad.”—A favourite doctrine of Damasippus the Stoic.—Mr. LOCKE has an acute distinction on this subject. He states the difference to be, that fools draw false conclusions from just principles, while madmen draw just conclusions from false principles.

*Omne supervacuum pleno de pectore manat.*

HOR.—

“Every thing that is superfluous overflows from the full bosom.”—The poet who means to interest, should not overload his subject with unnecessary description or improbable aggravation.

*Omne tulit punctum qui miscuit utile dulci,*

HOR.—

“He has carried every point, who has mixed the useful with the agreeable.”—It is the highest praise of a writer to entertain whilst he instructs, and to interest the heart whilst he informs the mind.

*Omnia bona bonis.* LAT.—“All things are good with good men.”—Motto of the Ir. V. WENMAN.

*Omnia cum amico delibera, sed de ipso prius.* SENECA.—“Consult with your friend on every thing, but

particularly on that which respects yourself."—He may be able to direct in cases where otherwise your self-love may mislead.

*Omnia fanda nefanda, malo permista furore,  
Justificam nobis mentem avertère Deorum.*

CATULLUS.—

"The confusion of right and wrong, in this accursed war, has deprived us of the protecting care of Heaven."

*Omnia fert ætas, animum quoque.* VIRGIL.—"Age bears away with it all things, even the powers of the mind."—This is a reflection too strikingly true, to be enforced by any comment.

———*Omnia Gracè!*

*Cum sit turpe magis nostris nescire Latinè.*

JUV.—

"Every thing is affectedly Greek, when it is more shameful for our Romans to be ignorant of Latin."—This is used as a sarcasm on those who devote themselves to the study of other languages, without having previously attained the mastery of their own.

*Omnia inconsulti impetûs cæpta, initiis valida, spatio languescunt.* TACITUS.—"All enterprises, commenced with hasty violence, are strenuous in the beginning, but languish in the end."—That fervour which seeks no aid from wisdom soon evaporates: the means are therefore exhausted before the end can be attained.

*Omnia mala exempla bonis principibus orta sunt.* LAT.—"All bad precedents have had their rise in good principles."—A daring offence very frequently gives birth to a stretch of power. The punishment being just in the first instance, it gains a sanction from those who do not foresee or dread the extent or abuse of the precedent.



*Omnia mea mecum porto.* Lat.—From a speech of Bias, one of the seven sages of Greece.—“All that is mine I carry with me.”—All my property, it has been waggishly translated, is *personal*.

*Omnia non pariter rerum sunt omnibus apta.*

PROPERTIUS.—

“All things are not alike for all men fit.”

*Omnia prius verbis experiri, quàm armis, sapientem decet.* TERENCE.—“It is becoming wisdom to try all that can be done by negotiation before recourse is had to arms.”—Every practicable expedient should be tried by statesmen, before they consent to rush into the horrid inextinguishable mischief of war.

*Omnia quæ nunc vetustissima creduntur nova fuere; et quod hodie exemplis tuemur, inter exempla erit.* TACITUS.—“All that we now deem of antiquity at one time were new; and what we now defend by examples, on a future day will stand as precedents.”—This just observation is frequently turned against those who wish to rest every thing on the authority of musty records and antiquated precedents.

*Omnia suspendens naso.* Lat.—“One who turns up his nose at every thing.”—An eternal joker, or sneerer.

*Omnia tuta timens.* VIRGIL.—“Fearing all things, even those which are safe.”—A mind long harassed with dangers, cannot look with confidence to any quarter for security or repose.

*Omnia vincit amor; et nos cedamus amori.*

VIRGIL.—

“Love conquers all things; and let us yield to love.”—His power is so despotic that nothing is left to mortals but submission. This calls to mind

the well-known inscription by Voltaire on a statue of Cupid :

*“ Qui que tu sois voici ton maître,  
Il l'est, le fut, ou le doit être.*

“ Whoe'er thou art, here is thy master ; he is, was, or will be so.”

*Omnibus bonis expedit rempublicam esse salvam. CIC.*  
—“ It is the interest of every good man that his country should be safe.”

*Omnibus hoc vitium est cantoribus, inter amicos  
Ut nunquam inducant animum cantare rogati,  
Injussi nunquam desistant. Lat. HORAT.—*

“ All singers have this failing : request them to sing, and they will be mute ; do not ask them, and they sing incessantly.”\*

———*Omnibus hostes  
Reddite nos populis—Civile avertite bellum.*

LUCAN.—

“ Lead us not in hostility against every nation upon earth ! but at all hazards prevent a civil war.”—If blood must be shed, be it so ; but let it not be the blood of countrymen fighting against each other.

*Omnibus invideas, Zoile ; nemo tibi. MARTIAL.—*

“ Thou may'st envy all men, Zoilus ; but no man envies thee.”—This quotation is sometimes applied to a weak, but acrimonious writer.

*Omnis exceptione major. Lat.—*“ Superior to all exception.”—Applied in the first instance to the competence and credibility of a legal witness, or more generally to the unimpeachable character of any man.

———*Omnis enim res,  
Virtus, fama, decus, divina humanaque, pulchris  
Divitiis parent. HOR.—*

"For all divine and human affairs, virtue, fame, and honour, now obey the alluring influence of riches."—It was said in the days of this poet, "that at Rome all things were venal."—Had he lived in latter days he could have furnished even a stronger description of the omnipotence of wealth, and of the yieldings of venality.

- \* *Omnis sors ferendo superanda est.* Lat.—"Every chance is to be overcome by enduring."—By patience and perseverance a man may subdue the worst vicissitudes of fortune.

*Omnis poena corporalis, quamvis minima, major est omni poena pecuniaria, quamvis maxima.* Lat. Law Maxim.—"The smallest corporal punishment falls with greater weight than the largest pecuniary penalty."

*Omnium consensu capax imperii, nisi imperisset.* TACIT.—"In the opinion of all men, he would have been regarded as capable of governing, if he had never governed."—This was the language of that great historian respecting the Emperor GALEA. It is now frequently applied to others, who exhibit something like a shew of talent, but which, when brought to the test, proves to be nothing more than a glittering superficiality. Voltaire says, in speaking of Henry the 3<sup>rd</sup>. of France, *Tel brille au second rang qui s'eclipse au premier.*—"He who shines in the second rank often loses his splendour when promoted to the first."

*O mors ero mors tua.* Lat.—"O death, I will be thy death."—Motto of the Society called *The Black Society*.\*

*On commence par être dupe; on finit par être fripon.* Mad. DESHOULIERES.—"They begin by being fools, and end in being knaves."—This is a just description, as it is applied to the progress of a gambler.

"Such is the equal progress of deceit,  
The early dupe oft closes in the cheat."

*On dit.* Fr.—"It is said."—It is an *on dit*.—It is merely a loose report.

*On dit des gueux qu'ils ne sont jamais dans leur chemin, parce qu'ils n'ont point de demeure fixé. Il en est de même de ceux qui disputent, sans avoir des notions déterminées.* Fr.—"It is said of beggars that they are never in their way, because they have no fixed abode. The same may be applied to those who dispute without having any precise ideas of the subject."—No man should argue on points, the nature of which he cannot accurately define.

*On fait souvent tort à la vérité par la manière dont on se sert pour la défendre.* Fr.—"An injury is frequently done to the cause of truth, by the manner in which some men attempt to defend it."—An injudicious advocate is sometimes more hurtful than a violent adversary.

*On n'a jamais bon marché de mauvaise marchandise.* Fr. Prov.—"Bad articles can never be bought cheap."  
—The best is always the cheapest.

*On n'auroit guère de plaisir, si l'on ne se flattoit point.* Fr.—"A man would have little pleasure, if he did not sometimes flatter himself."

*On ne cherche point à prouver la lumière.* Fr. Prov.—  
"There is no necessity for proving the existence of light."—It is idle to adduce proofs of that which is self-evident.

*On ne donne rien si libéralement que ses conseils.* ROCHE-FOUCAULT.—"Men give away nothing so liberally as their advice."—The Bishop, in the fable, gave the beggar his blessing, though he refused him a penny.

*On ne loue d'ordinaire que pour être loué.* ROCHEFOUCAULT.—“Praise is generally given only that it may be returned.”—Applied frequently to the bandying of compliments between two vain persons.

*On ne méprise pas tous ceux qui ont des vices ; mais on méprise tous ceux qui n'ont aucune vertu.* ROCHEFOUCAULT.—“We do not despise all those who have vices ; but we despise those who are without any virtue.”—In the former case there may be some good qualities to make atonement.

*On ne se blâme que pour être loué.* ROCHEFOUCAULT.—“Men only blame themselves for the purpose of being praised.”—When we impute to ourselves a fault, we generally expect to receive a compliment in return.

*On n'est jamais si heureux, ni si malheureux, qu'on se l'imagine.* ROCHEFOUCAULT.—“People are never so fortunate, or so unfortunate, as they suppose themselves to be.”—In either case the feeling is exaggerated. We are ever too much elated, or too much depressed.

*On n'est jamais si ridicule par les qualités que l'on a, que par celles que l'on affecte d'avoir.* ROCHEFOUCAULT.—“Men are never so ridiculous from the qualities which really belong to them, as from those which they pretend to have.”—Affectation is even more contemptible than weakness.

*On ne trouve guère d'ingrats, tant qu'on est en état de faire du bien.* ROCHEFOUCAULT.—“We find few people ungrateful, whilst we are still in a condition to confer benefits.”—Expectation in this case sustains the office of gratitude.

*On ne vaut point dans ce monde que ce qu'on veut valoir.* BRUYERE.—“A man of the world must seem to be what he wishes to be.”—In other words the interested man, or the man of the world, must, to for-

ward his purposes, carry his professions far beyond his realities.

*On parle peu quand la vanité ne fait pas parler.* ROCHE-FOUCAULT.—“Men speak little when vanity does not induce them to speak.”—When a person speaks much in company, it is done, in most instances, with a view to distinguish himself.

*On perd tout le temps qu'on peut mieux employer.* ROUSSEAU.—“All that time is lost which might be better employed.”

*On peut attirer les cœurs par les qualités qu'on montre ; mais on ne les fixe que par celles qu'on a.* DE MOY.—“Hearts may be attracted by assumed qualities ; but the affections are only to be fixed by those which are real.”—Men or women may captivate each other, in the first instance, by putting on a feigned character ; but the mask of the hypocrite is loose, and its fall must inevitably betray the fraud and the disguise.

*On prend le peuple par les oreilles, comme on fait un pot par les anses.* Fr. Prov.—“The people are to be taken by the ears as a pot is by the handles.”—This is a reflection often cast, and frequently with justice, on the credulity of the mass of the people.

*Onus probandi.* Lat.—“The burthen of proving.”—The *onus probandi* should lie on the person making a charge. He is bound to prove what he asserts.

*Opera illius mea sunt.* Lat.—“His works are mine.”—Motto of L. BROWNLOW.

*Operæ pretium est.* Lat.—“It is worth while” to hear or to attend.—If *non* be placed before *est* the meaning is reversed.—“It is not worth while.”

*•Opere in longo fas est obrepere somnum.*

HOR.—

## OP———OR

"In a long work it is allowable that sleep should sometimes creep on the writer."—A lapse is pardonable in a poem of great length. More indulgence is due to the author of an epic poem, than can be allowed to the framer of an epigram or sonnet.

*Opinionum commenta delet dies, naturæ judicia confirmat.*  
CICERO.—"Time effaces the comments of opinion ; but it confirms the judgments of nature."—Speculative opinions pass away, whilst inferences drawn from nature and truth remain permanently on record.

*Opprobrium medicorum.* Lat.—"The disgrace of the physicians."—A name given to a disorder like the cancer, which is generally considered as incurable.

*Optat ephippia bos ; piger optat arare caballus.*

HOR.—

"The ox wishes for horse-trappings ; and the lazy steed wishes to plough."—It is the same in human nature. Every man wishes to exchange his situation, and frequently to adopt one which is unsuited to his powers.

*Optimum custodem ovium quem dicunt esse lupum.* Lat.  
—"What a fine shepherd a wolf must be."\*

*Optimum obsonium labor.* Lat. Prov.—"Labour is the best sauce."—Labour, like hunger, can give a relish to the homeliest food.

*Opum furcata cupido.* OVID.—"An ungovernable passion for wealth."—An avarice which knows no bounds.

*Ora et labora.* Lat.—"Pray and work."—The motto of the Sc. E. of DALHOUSIE.

*Orandum est ut sit mens sana in corpore sano.*

JUVENAL.—

"Our prayers should be for a sound mind in a healthy body,"—as the first great requisites to human happiness.

*Ore tenus.* Lat.—"From the mouth."—The testimony was *ore tenus*—i. e. parole, in contradistinction to written evidence.

*Os homini sublime dedit, cœlumque tueri.*

OVID.—

"To man he (God) gave an upright countenance, and the privilege of an habitual survey of the heavens."—Other animals move in an horizontal posture. An erect attitude is given to man, as if on purpose that he should survey the works of the creation. It has been thus admirably imitated :

"If *prone* in thought, our stature is our shame,  
And man should blush his forehead meets the  
skies."

*O ! si sic omnia !* Lat.—"Oh ! had he thus conducted himself in every respect !"—This quotation is applied to an inconsistent character, who is as meritorious in one great instance, as he is censurable in other points of his conduct.

*Otia si tollas, periëre Cupidinis arcus.*

OVID.—

"Remove the temptations of leisure, and the bow of Cupid will lose its effect."—It is indolence that gives force to our passions ; they produce little effect on the mind which is absorbed in business and industry.

*Otium cum dignitate.* Lat.—"Leisure and respect."—He enjoys his *otium cum dignitate*. He has withdrawn himself from business, and is honoured in his retreat.

*Otium sine dignitate.* Lat.—"Leisure without dignity."—A character precisely the reverse of the preceding.



*Otium multa mala adolescentes docet.* Lat.—“ Youth is led into many errors through the want of occupation.”

*Otium omnia vitia parit.* Lat.—“ Idleness is the mother of all evil.”\*

*Oublier ne puis.*—“ I can never forget.”—Motto of the Sc. B. COLVILLE.

*Οὐ γνωσις, ἀλλὰ πραξις.* Gr. *Ou gnosis, alla praxis.* —“ Not the theory, but the practice.”—The former, without the latter, is generally found deficient in the day of trial.

*Oui et Non sont bien courts à dire ; mais, avant que de les dire, il y faut penser long-temps.* Fr.—“ Yes and No are very easily said ; but, before they are said, it is necessary to think a long time.”—In matters of consequence, it is most necessary to deliberate before we give a precipitate assent, or a hasty negative.

*Ouvrage de longue haleine.* Fr.—“ A long-winded business.”—A laborious production.

## P.

*Pabulum Acherontis.* PLAUTUS.—“ Food for the *Acheron*,” a fabled river in the infernal regions. An old fellow just ready to drop into the grave.

*Pacta conventa.* Lat.—“ Conditions agreed upon.”—A diplomatic phrase used to describe certain articles, which are to be observed—until one of the parties may find a convenience in their violation.

*Pallida mors—æquo pulsat pede  
Pauperum tabernas,—regumque turres.*

HOB.—

“Pale Death approaches with an equal step, and knocks indiscriminately at the door of the cottage and the portals of the palace.”—Peasants and princes are alike subjected to the immutable law of mortality.

*Palmam qui meruit ferat.* Lat.—“Let him who has won it bear the palm.”—The motto of E. NELSON.

*Palma non sine pulvere.* Lat.—“I have gained the palm, but not without labour.”—Motto of the E. of LIVERPOOL.

*Parcere personis, dicere de vitiis.* Lat.—“To be sparing of persons, and to speak of crimes.”—This is a precept of which the honest satirist should never lose sight. It is his duty to lash the vice in general terms; if he descends to personalities, the world will attribute it to spleen against the individual, or perhaps to some motive even less honourable.

*Parcere subjectis, et debellare superbos.* VIRGIL.—“To spare the lowly and subdue the proud.”—The French have falsely proclaimed their adoption of this maxim, which they thus translate,—“*Guerre aux châteaux, et paix aux chaumières.*”—“War against the castles, but peace to the cottages.”

*Pari passu.* Lat.—“With an equal pace.”—By a similar gradation.

*Paritur pax bello.* CORN. NEP.—“Peace is produced by war.”—The party desirous of peace is often compelled to make a greater shew of hostile preparation, in order to bring about the return of that inestimable blessing.

*Par le droit du plus fort.* Fr. Prov.—“By the right of the strongest.”—This is a right more frequently acted upon than pleaded.

*Par les mêmes voies on ne va pas toujours aux mêmes fins.* ST. REAL.—“By the same means we do not always

arrive at the same ends."—Even when we act from the best experience, our plans may be deranged by unforeseen circumstances.

*Parlez du loup et vous en verrez la queue.* Fr. Prov.—  
"Speak of the wolf, and you will see his tail."—  
Mention but a person's name, and he instantly makes his appearance. Or, as the English proverb has it, "Talk of the devil," &c.

*Parlez peu et bien, si vous voulez qu'on vous regarde comme un homme de mérite.* Fr.—"Speak little and well, if you would be esteemed as a man of merit."—You should neither tire by loquacity, nor offend by incorrectness.

*Par manière d'acquit.* Fr. Prov.—"By way of discharge."—Carelessly.

*Par negotiis, neque supra.* TACITUS.—"Neither above nor below his business."—Used to describe a man whose abilities are exactly fitted to his station.

*Par nobile fratrum.* Lat.—"A noble pair of brothers."—Used ironically to denote two associates exactly suited to each other.

*Par pari refero.* Lat.—"I return like for like."—I have recourse only to means similar to those which were previously employed by my adversary.

*Pars beneficii est, quod petitur, si cito neget.* PUB. SYRUS.—"It is something like kindness immediately to refuse what it is intended to deny."—It is charity not to excite a hope, when it must end in disappointment.

*Pars hominum gaudet vitiis constanter, et urget  
Propositum; pars multa natat, modo recta capessens,  
Interdum pravis obnoxia.* HOR.—

"Some men exult in their vices, and constantly pursue their vicious objects; but the greater part

are fluctuating, sometimes undertaking what is right, and sometimes yielding to that which is wrong."

*Pars minima sui.* Lat.—"The smallest part of the man, or of the thing."—The poor shadowy remains of the man, or the frittered remnant of the subject.

*Pars sanitatis velle sanari fuit.* SENECA.—"The wish to be cured is of itself an advance to health."—Metaphorically; to be conscious of one's own folly is a negative advance to amendment.

"To yield to remedies is half the cure."

*Par signe de mépris.* Fr.—"As a token of contempt."

*Parta tueri.* Lat.—"You ought to defend what you have won."—Motto of L. LILFORD.

*Par ternis suppar.* Lat.—"The two are equal in antiquity to the three."—Motto of L. NORTHWICK.

*Particeps criminis.* Lat.—"A partaker or sharer in the crime or guilt,"—applied to an accessory either before or after the fact, and also to the man who instigates another to commit a foul action.

*Parturiunt] montes, nascetur ridiculus mus.* HOR.—"The mountain is in labour, and a ridiculous mouse is brought forth."—Applied to an author or orator, whose laboured openings produce nothing in the end but abortion or imbecility.

*Parva leves capiunt animos.* OVID.—"Little minds are caught with trifles."—F frivolous minds are captivated by silly pursuits.

*Parvula scintilla sæpe magnum suscitavit incendium.* Lat.—"A spark often causes a great conflagration." \*

*Parvum parva decent.* HOR.—"Little things befit the humble man."—The man in a low station never

makes himself ridiculous, but when his efforts exceed his means.

*Pas à pas on va bien loin.* Fr.—“Step by step one goes very far.”—To advance by degrees is in general the most secure, as well as most successful mode of proceeding.

*Pascitur in vivis livor, post fata quiescit :  
Tunc suus, ex merito, quemque tuetur honos.*

OVID.—

“Envy is nourished against the living. It ceases when the object is dead. His deserved honours then will defend him against calumny.”—The sentiment, that the world seldom does justice to living merit, will be found, varied only in the expression, in different places of this collection.

*Passato il pericolo, gabbato il santo.* Ital. Prov.—

“When the danger is past, the saint is cheated.”—In Catholic countries, in every case of danger and difficulty, prayers are eagerly offered to some peculiar saint. If the peril be escaped, the patron saint relapses into cold neglect, until he be elevated into respect by the approach of new danger. It applies to cases of friendship exerted, or protection extended, which are too often forgotten with the occasion. It is nearly the same with the old saying :

“The Devil was sick,—the Devil a monk would be ;

“The Devil got well,—the devil a monk was he.”

*Passim.* Lat.—“Every where.”—In various places.

*Pater familiás.* Lat.—“The father of a family.”

—————*Pater ipse colendi*

*Haud facilem esse viam voluit, primusque per artem  
Movit agros, curis acuens mortalia corda.*

VIRGIL.—

“The father himself of tillage did not wish the way

to be easy; he was the first to raise the soil by art, inciting the human heart by anxiety."—Providence has put care and labour in our way, as blessings too easily enjoyed are soon neglected, if not despised.

*Pater patriæ.*—Lat.—“The father of his country.”

*Patience passe science.* Fr.—“Patience surpasses knowledge.”—Motto of V. FALMOUTH.

*Patientia læsa fit furor.* Lat.—“Abused patience becomes fury.” \*

*Patientia vinces.* Lat.—“By patience thou shalt conquer.”—Motto of L. ALVANLEY.

*Patitur qui vincit.* Lat.—“He who conquers, suffers.”—Motto of the Sc. B. KINNAIRD.

*Patriæ fumus igne alieno luculentior.* Lat.—“The smoke of one’s own country appears brighter than any foreign fire.”—Every man must love his natal soil, in spite of all its comparative disadvantages.

*Patria cara, carior libertas.* Lat.—“My country is dear; but liberty is dearer.”—Motto of the E. of RADNOR.

*Patriâ quis exul se quoque fugit?* HOR.—“What exile from his country is able to escape from himself?”—Guilt vainly seeks refuge in foreign climes from its own consciousness.

“What exile from his native land,

“E’er left himself behind?

HASTINGS.

*Patriæ infelici fidelis.* Lat.—“Faithful to my unhappy country.”—Motto of the Ir. E. of COURTOWN.

*Patriis virtutibus.*—Lat.—“By hereditary virtue.”—Motto of the Ir. B. LEITRIM.

———*Pauci dignoscere possunt*

*Vera bona, atque illis multum diversa.*

JUVENAL.—

"Few men can distinguish between that which is really good, and that which is directly the opposite."—There are many who are incapable of choosing that course which is likely to prove advantageous to themselves.

*Paucis carior est fides quam pecunia.* SALLUST.—

"There are few who do not set a higher value on their money, than on their good faith."—The historian wrote in an æra. of the Roman republic, when the finer feelings were absorbed in the prevailing passion of avarice.

*Paulum sepultæ distat inertię*

*Celata virtus.*

HOR.—

"Virtue or energy, when concealed, differs little from buried inertness."—If a man can serve his country or his friend, and yet withholds his exertions, he is as liable to blame for his indolence, as another for his incapacity. The old Law Maxim, "*De non apparentibus*," &c. has the same meaning.

*Pauper enim non est, cui rerum suppetit usus.*

HOR.—

"That man is not poor who has the use of necessary things."—The wise man, when the wants of life are supplied, can smile at those who are running after its luxuries and superfluities.

*Pauperis est numerare pecus.* OVID.—"It is the part of a poor man to count his flock."—A poor man is always reckoning up the amount of his little store.

*Paupertas fugitur, totoque arcessitur orbe.* LUCAN.—

"Poverty is shunned and persecuted all over the globe."—It is universally treated as a crime; and, where humanity steps not in to make a few exceptions, it incurs the penalty of disgrace.

*Pauvres gens, je les plains ; car on a pour les fous  
Plus de pitié que de courroux.*

BOILEAU.—

“Poor gentlemen, I pity them:—for one always entertains for fools more pity than anger.”—A sarcasm addressed to a class of disappointed authors.

*Pax in bello.* Lat.—“Peace in war.”—A relaxed or incompetent system of hostility.—“The king,” says *Dr. Johnson*, “who makes war on his enemies tenderly, distresses his subjects most cruelly.”—Motto of the D. of LEEDS.

*Pax potior bello.* Lat.—“Peace is preferable to war.”

*Peccavi.* Lat.—“I have sinned.”—To make one cry *peccavi*—to compel him to acknowledge his transgression.

*Pecuniam in loco negligere maximum est lucrum.* TERENCE.—“To despise money on some occasions, leads to the greatest gain.”—There are circumstances where nothing is to be expected but from a liberal expenditure.

*Peine forte et dure.* Fr.—“A harsh and severe pain.”—This was applied in the old law to the punishment of laying under heavy weights, and feeding only with bread and kennel water, the culprit who refused to plead on his arraignment. This severity is done away by a latter act of parliament, which enacts, that the culprit so refusing to plead shall be held to have pleaded guilty.

*Pendente lite.* Lat.—“Whilst the suit or contest is depending.”

*Penitus toto divisos orbe Britannos.* VIRGIL.—

“The Britons, a race of men separated almost from the whole world.”—*Virgil*, when he wrote



thus, did not combine the prophet with the poet. He little thought that those remote islands would arrive at a height of greatness which would leave proud Rome herself in comparative insignificance, and only a speck upon the globe!

*Pense à bien.* Fr.—“Think for the best.”—Motto of V. WENTWORTH.

*Per acuta belli.* Lat.—“Through the perils of war.”—Motto of the Ir. E. of TYRCONNEL.

—————*Peragit tranquilla potestas  
Quod violenta nequit ; mandataque fortius urget  
Imperiosa quies.* CLAUDIAN.—

“Power can do more by quietude than by violence, and calmness will best enforce the imperial mandate.”—Things lawfully and mildly commanded exact performance ; but, if harshly and illegally required, produce dislike, and sometimes refusal and resistance.

*Per angusta ad augusta.* Lat.—“Through difficulties to grandeur.”—Motto of the Ir. E. of MASSAREENE.

*Per ardua liberi.* Lat.—“We obtain freedom through difficulty.”—Motto of L. CAMELFORD.

*Percunctatorem fugito ; nam garrulus idem est.* HOR.—

“Shun the inquisitive person ; for he is also a talker.”—Those who inquire much into the affairs of others, are seldom capable of retaining the secrets which they learn.

“Fly the inquisitive—they’ll talk again.”

*Per difficile est, cum prestare cæteris concupieris, servare æquitatem.* CICERO.—“It is very difficult to preserve equity aiming to surpass others.” \*

*Pereant amici, dum una inimici intercidant.* CICERO.—

"Let our friends perish, provided that our enemies fall at the same time."—This, which was a proverb both with the Greeks and the Romans, is quoted by the orator, only to be marked by his reprobation. It is a sentiment which bears the stamp of a cold, or rather of a most detestable, selfishness.

*Pereant qui ante nos nostra dixerunt.* Lat.—"May they perish who said our good things before us."  
—This was an humorous exclamation used even by the ancients, when charged with having borrowed from their predecessors. They acknowledged thereby the truth of the adage, "*Nil dictum quod non dictum prius.*"—"Nothing can be said which has not been said before;"—or, in the words of the English adage, "there is nothing new under the sun!"

*Per fas et nefas.* Lat.—"Through right and wrong."  
—He pursued his purpose, *per fas et nefas.* He left no possible means untried.

*Periculosæ plenum opus aleæ.* HORACE.—"A work full of dangerous hazard."—A business pregnant with danger.

*Periculosior casus ab alto.* Lat.—"A fall from high is more dangerous."—Applied to persons who from a high station fall into disgrace or misfortune.\*

*Periculosum est credere et non credere :*  
*Ergo exploranda est veritas multum prius*  
*Quam stulta pravè judicet sententia.*

PHEDRUS.—

"To believe is dangerous, and not to believe is dangerous; therefore search diligently for the truth, lest you should come to an unsound decision"

*Periculum fortitudine evasi.* Lat.—"I have escaped danger by fortitude."—Motto of L. HARTLAND.

*Perière mores, jus, decus, pietas, fides,  
Et qui redire nescit cum perit, pudor.*

SENECA.—

“ We have lost all morals, justice, honour, piety, and faith, and with these that modest sense of shame which, once extinguished, never can be restored.”—This is one of the complaints, frequently repeated, of the dissoluteness of the present age.

*Perissem ni periissem.* Lat.—“ I had perished unless I had perished.”—Motto of the Sc. B. NEWARK.

*Per il suo contrario.* Ital.—“ By its reverse or opposite.”—Motto of the E. of UXBALDO.

*Perimus licitis.* Lat.—“ We died for a good cause.”—Motto of L. TEIGNMOUTH.

*Peritura parcite chartæ.* JUVENAL.—

“ Spare the paper which is fated to perish.”—A phrase of supplication sometimes prefixed to a work of a light and fugitive tendency.

“ In pity spare us when we do our best  
To make as much waste paper as the rest.”

*Perjuri pœna divina exitium, humana dedecus.* Lat.  
“ The crime of perjury is punished by Heaven with perdition, and by man with disgrace.”—This, which was one of the laws of the Romans, called the laws of the Twelve Tables, is sometimes quoted as a maxim by modern judges and lawyers.

*Per mare, per terras.* Lat.—“ Through sea and land.”—Motto of the Ir. B. MACDONALD.

*Permitte divi cœtera.* HOR.—“ Leave the rest to the gods.”—Discharge your duty, and leave the rest to Providence.

*Per multum risum, poteris cognoscere stultum.* Lat.—

"By his redundant laughter, you can always distinguish the fool."—Nothing marks a weak mind more strongly than an excess of laughter upon trivial occasions.

*Per quell' onda,  
All' altra sponda  
Voglio anch' io  
Passar con te.*

ITAL. MET.—

"Over that wave (that is to say of Styx) to the other bank I will pass with thee."—Tender expressions of one who cannot survive the beloved object. \*

*Per quod servitium amisit.* Law Term.—"By which he lost his or her service."—The words are used to describe the injury sustained by the plaintiff when the defendant has debauched a daughter or apprentice.

*Per saltum.* Lat.—"By a leap."—He has taken his degrees *per saltum*. He has attained to high honors, passing over the intermediate degrees.

*Per scelera semper sceleribus certum est iter.*

SENECA.—

"The way to wickedness is always through wickedness."—The perpetration of one crime generally leads to the commission of another.

*Per se.* Lat.—"By itself."—No man likes mustard *per se*.

JOHNSON.

*Perseverando.* Lat.—"By perseverance."—Motto of L. DUCIE.

*Per varios casus, per tot discrimina rerum.*

VIRGIL.—

"Through various chances, and through so many vicissitudes of affairs."—After such a strange variety of adventures.

*Per vias rectas.* Lat.—“By the right way.”—Motto of L. DUFFERIN and CLANEBOYE.

*Pessimum genus inimicorum laudantes.* TACITUS.—  
“Flatterers are the worst species of enemies.”—  
You cannot guard against their attacks.—A secret mine is more to be dreaded than an open assault.

*Petites maisons.* Fr.—“The little houses.”—A French phrase for a mad-house; probably from the narrowness of the cells.

*Peu de bien, peu de soin.* Fr. Prov.—“He who has not much wealth has not much care.”

*Peu de gens savent être vieux.* ROCHEFOUCAULT.—  
“Few persons know how to be old.”—When the manners of youth are suffered to accompany old age, they only tend to make it ridiculous.

*Peu de gens sont assez sages pour préférer le blâme qui leur est utile, à la louange qui les trahit.* ROCHEFOUCAULT.—“Few persons are so wise as to prefer the censure which may be useful to them, to the flattery which betrays them.”

*Philosophia stemma non inspicit. Platonem non accepit nobilem philosophia, sed fecit.* SENECA.—  
“Philosophy does not look into pedigrees. She did not receive Plato as noble, but she made him such.”—In the eye of true philosophy, all men are equal; distinction is only to be acquired by superior worth and talents.

—————*Pictoribus atque poetis*

*Quidlibet audendi semper fuit æqua potestas.*

HOR.—

“The power to dare every thing always belonged to painters and to poets.”—The sister arts are entitled to avail themselves of equal boldness of invention.

*Pie poudré.* Law Fr.—“Dusty feet”—The court of—This is the lowest court recognised by the law of England. The origin of the name is doubtful. Sir EDWARD COKE says, that it has its name, because justice is done “as speedily as dust can fall from the foot;” whilst others derive it from the “dusty feet” of the suitors. Mr. Barrington derives it more satisfactorily from *pied poudreux*, a pedlar, in old French. The phrase is applied to a court of petty chapmen, such as resort to fairs and markets.

*Piè repone te.* Lat.—“Repose in pious confidence.”—Motto of E. MANVERS.

—————*Piger scribendi ferre laborem;  
Scribendi recte; nam, ut multum, nil moror.*

HOR.—

“Too indolent to undergo the toil of writing, I mean of writing well; for, as to the quantity of his composition, that is wholly out of the question.”—Applied with propriety to the numerous tribe of careless, dashing writers, who cannot endure the labour of revising or correcting their own works.

*Pindarum quisquis studet æmulari,  
————ceratis, ope Dædaleâ,  
Nititur pennis, vitreo daturus  
Nomina ponto.*

HOR.—

“He who imitates the poet Pindar, relies on wings affixed with wax, as by the art of Dædalus, and is sure to give his name to a glassy sea.”—The allusion is to Icarus the son of Dædalus, who is fabled to have fled from Crete on artificial wings, when the sun melting his waxen pinions, he fell into the Icarian sea. The lesson relates to the difficulty of what is called *Pindaric* poetry; the ancient and modern imitators of that bard having given, in general, in lieu of the flights of genius, nothing but flights of extravagance!

*Plerumque gratæ divitibus vices.* HOR.—

"Changes are generally agreeable to the opulent."  
—The poet alludes to the love of variety, so generally prevalent in those who can afford to indulge in it.

*Ploratur lacrymis amissa pecunia veris.* JUVENAL.—

"The loss of money is deplored with real tears."  
—Whatever may be affected on other subjects, nothing wounds the feelings of most men so much as their pecuniary losses.

*Ploravére suis non respondere favorem*

*Speratum meritis.*

HOR.—

"They lamented that the encouragement for which they hoped did not correspond with their merits."—This was applied in the first instance to the disappointment of poets; but men of talent, in other walks of life, are too sensible that it will bear a wider range of application.

*Plura faciunt homines è consuetudine, quam è ratione.*

Lat.—"Men do more from custom than from reason."—In our general conduct, we are found to act rather from habit than from reflection.

*Plura sunt quæ nos terrent, quam quæ premunt; et sæpius opinione quam re laboramus.* SENECA.—

"Our alarms are much more numerous than our dangers, and we suffer much oftener in apprehension than in fact."—The experience of human life has proved, that imaginary terrors occur more frequently than real dangers.

*Plures crapula [necat] quam gladius.* Lat. Prov.—

"Gluttony kills more than the sword."—We are shocked on hearing of the multitudes mowed down by the scythe of war; but we do not notice the silent and wide-spreading destruction, with which debauchery and excess thin the ranks of private life.

*Pluribus intentus minor est ad singula sensus.* Lat.—

"A person engaged in various pursuits, minds none well."—The Italians say, *Chi tutto abbraccia nulla stringe*.—"Grasp all, lose all."\*

*Pluries*. Lat. Law Term.—"At several times."—It is a name given to a writ which issues after two former writs have gone out without effect. The original writ is the *capias*—then follows an *alias*, which failing, the *pluries* issues.

*Pluris est oculatus testis unus quam auriti decem.*

PLAUTUS.—

"One eye-witness is of more weight than ten who give evidence from hearsay."

*Plurimum facere, et minimum ipse de se loqui.*

TACITUS.—

"To do the most and say the least of himself."—This is the portrait given by the Roman historian, of a great but unostentatious character.

*Plus aloë quam mellis habet.* Lat.—"He has more of gall than of honey."—Applied to a writer whose *forte* lies chiefly in sarcasm.

*Plus apud nos vera ratio valeat quam vulgi opinio.*

CICERO.—"Reason shall prevail with me more than popular opinion."—I shall prefer my own judgment to general prejudice.

*Plus dolet quam necesse est, qui ante dolet quam necesse est.* SENECA.—"He grieves more than is necessary, who grieves before it is necessary."

———*Plus est quam vita salusque,*

*Quod perit : in totum mundi prosternitur ævum.*

LUCAN.—

"More than life and safety is lost in the present conflict; we are laid prostrate even to the last epoch of the world."—This is said by the poet in lamenting the consequences of the battle fought between Cæsar and Pompey at Pharsalia. It is



now often used to describe conflicts of a different kind, in the way of exaggeration, and when not national but personal interests are concerned.

*Plus exemplo quam peccato nocent.* Lat.—“They do more mischief by the example, than by the sin.”—Spoken of persons in distinguished situations. The best example should be given from the highest place.

*Plus impetûs, majorem constantiam penes miseros.* TACITUS.—“We find greater violence and perseverance amongst the lowly and the wretched.”—A wise government will therefore always be cautious of provoking this description of men to opposition or resistance.

*Plus ratio quam vis cæca valere solet.* CORN. GALLUS.—“Reason can in general do more than blind force.”—That which cannot be done by mere strength, is sometimes to be accomplished by address.

*Plus satis quam sumptûs.* C. NEPOS.—“There was more of relish than of cost.”—A proper definition of a philosophical entertainment.

*Plutôt mourir que de changer.* Fr.—“Sooner die than change.”—This favourite motto is that which was written by a fair one on the sands, when walking by the sea-shore. Her lover arrived in time to read it: his joy, however, was soon dashed by a propetic wave, which instantly erased the inscription.

*Point d'argent, point de Suisse.* Fr. Prov.—“No more money, no more Swiss.”—An allusion to the mercenary services of that nation. No longer pipe, no longer dance.

*Pel! me sociis, amici.* HOR.—“By Heaven, you have destroyed me, my friends.”—Your misplaced zeal has inflicted on me an injury.

*Ponamus nuntios gemitus ; flagrantior æque  
Non debet dolor esse viri, nec vulnere major.*

JUVENAL.—

“ Let us dismiss all excessive sorrow : the grief of a man should not pass the bounds of propriety, nor shew itself greater than the infliction.”—A man is debased by that womanish sorrow, which knows no bounds, and passes far beyond the occasion.

*Pone seram, cohibe ; sed quis custodiet ipsos  
Custodes ? Cauta est, et ab illis incipit uxor.*

JUVENAL.—

“ Apply locks and restraint ; but who shall watch your own spies ? Your wife is cunning, and will begin by seducing them.”—When a woman is inclined to mischief, her artifices will mock every preventive effort.

*Ponton.* Fr. Milit. Term.—“ A temporary bridge for an army.”—*Pontoniers*, men who are employed in the construction of such bridges.

———*Populumque falsis dedocet uti  
Vocibus.*

HOR.—

“ He instructs the people to forget false rumours, and false impressions.”

“ From cheats of words the crowd he brings,  
To real estimates of men and things.”

———*Populus me sibilat ; at mihi plaudo  
Ipse domi, simul ac nummos contemplor in arca.*

HOR.—

“ The people hiss me ; but I applaud myself at home, when I contemplate the money in my chest.”  
—The miser finds, in the view of his hoards, a consolation and refuge from general contempt.

*Porro unum est necessarium.* Lat.—“ Moreover one thing is needful.”—Motto of the D. of WELLINGTON and M. WELLESLEY.

*Poscentes vario multum diversa palato.* HOR.—

“Requiring, with various taste, things widely different from each other.”—This phrase is used by an author, who found, like many of his less fortunate successors, how difficult it was to please the varying taste of each individual reader.

*Posse comitatús.* Lat.—“The power of the county,” which the sheriff is authorised to call forth whenever an opposition is made to the King’s writ, or to the execution of justice.

*Possunt quia posse videntur.* VIRG.—“They are able, because they seem to be able.”—The greater energy in all cases of force will be found on that side, which from any cause whatever can be taught to look confidently for success.

*Post amicitiam credendum est, ante amicitiam judicandum.* SENECA.—“After forming a friendship, you should render implicit belief; before that period you may exercise your judgment.”—In a state of perfect friendship, there should be nothing like hesitation or distrust on either side.

*Post bellum auxilium.* Lat.—“Aid after the war.”—A vain and superfluous succour, offered when the difficulty is past.

*Postea.* Law Lat.—“Afterwards.”—The name given to the writ by which the proceedings by *nisi prius* are returned, after the verdict, into the court of common pleas.

———*Post equitem sedet atra Cura.* HOR.—“Dark Care sits behind the horseman.”—This is said of the man of guilt, who vainly endeavours to fly from his own reflections.

*Post factum nullum consilium.* Lat.—“After the deed is done, there is no use in consultation.”—When the affair is irretrievable, nothing is more absurd than the discussion of what might have been done.

*Post malam segetem serendum est.* SENECA.—“After a bad crop, you should instantly begin to sow.”—Instead of sinking under misfortune, we should immediately think of renewing our industry.

*Post mortem nulla voluptas.* Lat.—“After death no pleasure remains.”—Epicurean maxim. \*

*Post nubila Phœbus.* Lat.—“The sun shines forth after clouds.”—Motto of the Ir. Baron SHULDHAM.

*Post prandium stabis, post cœnam ambulabis.*

Lat. SCHOLA SALERNIT.—

‘ ‘ After dinner rest a while,  
After supper walk a mile.” \*

*Post prælia præmia.* Lat.—“Reward after battle.”—Motto of L. ROSSMORE.

*Post tenebras lux.* Lat.—“After darkness comes light.”—After so much concealment, we at length arrive at the truth.

*Post tot naufragia portum.* Lat.—“After so many shipwrecks, we find a harbour.”—After so many dangers, an asylum at length presents itself.—Motto of the E. of SANDWICH.

*Postulata.* Lat.—“Things required.”—The admissions demanded from an adversary, before the main argument is entered upon.

*Potentiam cautis quam acribus consiliis tutius haberi.* TACITUS.—“Power is more safely to be retained by cautious than by severe counsels.” Mildness combined with vigilance, as a prop of power, is more to be relied upon than a system of irritating severity.

*Potentissimus est qui se habet in potestate.*

SENECA.—

## PO———PR

"He is most powerful, who has himself in his power :"—who is able to command himself.

*Pour bien désirer.* Fr.—"To desire good."—Motto of L. DACRE.

*Pour comble de bonheur.* Fr.—"As the height of happiness."—As an increase of satisfaction.

*Pour connoître le prix de l'argent, il faut être obligé d'en emprunter.* Fr.—"In order to know the value of money, a man must be obliged to borrow."—He will then learn its value from the price which is set upon the obligation.

*Pour couper court.* Fr.—"To cut the matter short."—In short.\*

*Pour qui ne les croit pas, il n'est pas de prodiges.* VOLTAIRE.—"There are no miracles to the man who does not believe in them."

*Pour se faire valoir.* Fr.—"To make himself of value."—He spoke largely *pour se faire valoir*,—to intimate that he ought to be regarded as a man of consequence.

*Pour s'établir dans le monde, on fait tout ce que l'on peut pour y paroître établi.* ROCHEFOUCAULT.—"When a man has to establish himself in the world, he makes every effort in his power to exhibit himself as being already established."

*Pour y parvenir.* Fr.—"To attain the object."—Motto of the D. of RUTLAND.

*Præcedentibus instat.* Lat.—"He presses on after those who go before."—Motto of E. ST. GERMAINS.

*Præcipuum munus annalium reor, ne virtutes sileantur, utque pravis dictis factisque ex posteritate et infami-*

*miâ metus sit.* TACITUS.—“The principal office of history I take to be this, to prevent virtuous actions from being passed over in silence, and that some fear of an opprobrious verdict from posterity should attach itself to foul expressions and vicious conduct.”—This maxim from the pen of this great historian shews the use and benefit of history. The compiler may be allowed to add, this great use belongs to ancient history, where causes and their consequences are at once in our view. Modern and contemporary history is full of accidents, which are merely things in the chain of events, the causes of which are rarely understood.

*Præferre patriam liberis regem decet.* SENECA.—“A king should prefer his country to his children.”—His duty to his subjects should take place of his family affections.

*Præmunire.* Law Lat.—“A writ by which offenders, in certain cases, are put out of the protection of the law.”

*Præsertim ut nunc sunt mores, adeo res reddit,  
Si quisquis reddit, magna habenda est gratia.*

TERENCE.—

“In the present state of manners, the matter is brought to this point, that, if any man pays a debt, the creditor must accept it as a favour.”—In every state of life, which is called civilized, it appears that this same payment of debts was always considered as a most awkward, reluctant, and ill-complexioned sort of business.

*Præsto et persto.* Lat.—“I perform and I persevere.”  
—Motto of the Sc. E. of HADDINGTON.

———*Pravo vivere naso,  
Spectandum nigris oculis, nigroque capillo.*

HOR.—

“With an ugly nose, to be remarkable for fine black eyes and hair.”—Beauty consists in the pro-

portion, correspondence, and harmony of parts. A fine eye, the poet hints, will only serve to make an ugly nose the more conspicuous. Thus the value of one qualification is frequently impaired through the want of another.

*Précepte commence, exemple acheve.* Fr. Prov.—“Precept begins, but example completes.”—Children will act, not so much from what they are taught, as from what they see.

*Preces armatae.* Lat.—“Armed prayers.”—Claims made with feigned submission, but which at the same time are to be sustained by force.

*Prendere luciole per lanterne.* Ital.—“To mistake the fire-fly for a lantern.”—To think the moon is made of green cheese—to mistake.\*

*Prend moi tel que je suis.* Fr.—“Take me just as I am.”—Motto of the Ir. M. of ERY.

*Prendre la balle au bond.* Fr.—“To catch the ball as it bounds.”—To snatch the opportunity.\*

*Prendre la lune avec les dents.* Fr.—“To seize the moon with one’s teeth.”—To aim at impossibilities.

*Prendre martre pour renard.* Fr. Prov.—“To take a marten for a fox.”—To catch a Tartar—to take a wrong sow by the ear.

*Pretium retio abiit.* Lat.—“The price has fallen.”

*Prêt d’accomplir.* Fr.—“Ready to perform.”—Motto of the E. of SHREWSBURY.

*Prêt pour mon pays.* Fr.—“Ready for my country.”—Motto of L. MONSON.

*Prima caritas incipit a seipso.* Lat.—“Charity begins at home.”—The French say : *Charité bien ordonnée commence par soi même.\**

*Primâ facie.* Lat.—“On the first face.”—On the first view of an affair; or, in parliamentary phraseology, on the first blush of the business.

*Primæ viæ.* Lat.—“The first passages” of the human body—the intestinal canal.

*Primum mobile.* Lat.—“The first motion.”—The main spring, or impulse, which puts all the other parts into activity.

*Primus inter pares.* Lat.—“The first amongst his equals,” as in a meeting of magistrates, where the senior is called upon of course to preside.

*Principibus placuisse viris non ultima laus est.*

HOR.—

“To have pleased great men, is a circumstance which claims not the last degree of praise.”—This poet was also a courtier. The praise could not be great, if the court of Augustus bore a resemblance to some of modern times.

*Principiis obsta.* Lat.—“Meet the first beginnings.”—Look to the budding mischief, before it has time to ripen into maturity. *See the next article.*

*Principiis obsta : sero medicina paratur,  
Cum mala per longas convaluere moras.*

OVID.—

“Meet the disorder in its outset. The medicine may be too late, when the disease has gained ground through delay.”—This precept is universally just. It is at present more frequently applied to the political, than to the animal œconomy.

*Prius quàm incipias consulto, et ubi consulueris maturè facto opus est.* SALLUST.—“Advise well before you begin; when you have maturely considered, then act with promptitude.”

*Privatus illis census erat brevis, commune magnum.*

HOR.—



"Their private fortunes were small; the wealth of the public was great."—This description was applied to the infancy of the Roman republic, and contrasted with the later and more corrupt times, when individuals possessed enormous wealth, while the public treasury was impoverished.

*Pro aris et focis.* Lat.—"For our altars and our hearths."—For our religion and our fire-sides.

*Probam pauperiem sine dote quæro.* Hor.—"I court virtuous poverty without a dowry."—I throw myself into the embraces of poverty, unactuated by any ambitious wishes.

*Probitas laudatur et alget.* Juv.—"Honesty is praised and freezes."—Acts of probity have too frequently no other reward than a cold commendation.

*Probitas verus honos.* Lat.—"Probity is true honour."—Motto of the Ir. V. CHERWYND.

*Pro bono publico.* Lat.—"For the public good."

*Probum non pœnitel.* Lat.—"The honest man does not repent."—Motto of L. SANDYS.

*Pro Christo et patriâ dulce periculum.* Lat.—"For Christ and my country, danger is sweet."—Motto of the Sc. D. of ROXBURGH.

*Procul a Jove, procul a fulmine.* Lat.—"Being far from Jupiter, you are also far from his thunder."—Those who feel not the sunshine of court-favour, are exempted in return from the dangers of courtly intrigue.

———*Procul, hinc! procul esto profani:*  
*Conclamat vates, totoque absistite luco.*

VIRGIL.—

"Retire! far hence retire, ye profane, and quit en-

tirely the sacred grove."—This was the solemn preface to the *Eleusinian* mysteries. The first line is often quoted in an ironical sense.

*Pro Deo et ecclesiâ.* Lat.—“For God and the Church.”  
—Motto of L. DE LA ZOUCHE.

*Pro Deo et Rege.* Lat.—“For God and the King.”—  
Motto of E. ROSS.

*Prodesse civibus.* Lat.—“To be of advantage to my fellow-citizens.”—To be employed on a work, the aim of which is to be of service to the community to which one belongs.

*Prodesse quam conspici.* Lat.—“To do good rather than be too conspicuous.”—Motto of L. SOMERS.

*Proditionem amo, sed proditorem non laudo.* PLUTARCHUS.  
And, *Proditor pro hoste habendus.* CIC. apud DEMOST.—“I like the treason, but I despise the traitor.”—“We must consider a traitor as an enemy.”—And Claudianus inveighing against Ruffinus, lib. ii. speaking of the damages and losses caused by his treacheries, says :

*Quod tantis Romana manus contextuit annis,  
Proditor unus inermis, angusto tempore vertit.*

—“What Roman hand (valour) had raised in so many years, one single traitor destroyed in a trice.”\*

*Pro et con.* Lat.—(Con. abbreviation of *contra*.)—“For and against.”—The reasonings *pro et con.*—on both sides of the question.

*Pro hac vice.* Lat.—“For this turn.”—A. shall present *pro hac vice*, when B. has an alternate right of presentation to a living.

*Prohibetur ne quis faciat in suo, quod nocere possit in alieno.* Lat. Law MAXIM.—“It is forbidden that

any man should do that in his own, which may injure another."—If a man does any thing on his ground which offends his neighbour, it is deemed a nuisance, and as such may be abated. Such an offence is the building which darkens the windows of another, erecting a dye-house, forming a tan-pit, &c. the smells of which are offensive, and sometimes infectious.

*Pro superi! quantum mortalia pectora cæcæ*

*Noctis habent!*

OVID.—

"Heavens! what thick darkness pervades the minds of men!"—How clouded is the understanding of the many!

*Projicit ampullas et sesquipedalia verba.*

HOR.—

"He throws away his swollen phrases and his words a foot and a half long."—When reduced to adversity, a man forgets the lofty tone and supercilious language of prosperity.

*Pro libertate patriæ.* Lat.—"For the liberty of my country."—Motto of the IR. B. MASSEY.

*Pro magnâ chartâ.* Lat.—"For the great charter."—Motto of L. LE DESPENSER.

*Promissio boni viri fit obligatio.* Lat.—"The promise of an honest man is a bond."\*

*Pro patriæ amore.* Lat.—"For the love of my country."—Motto of V. KILWARDEN.

*Proprium humani ingenii est odisse quem iuxeris.*

TACITUS.—

"It is in the nature of man to hate those whom he has injured."—It is the disposition of many never to be reconciled to those whom they have offended, as supposing perhaps that the forgiveness of the opposite party cannot be sincere.

*Pro rege et patriâ.* Lat.—"For my king and country."—Motto of the SC. E. of LEVEN.

## PR————PR

*Pro rege et populo.* Lat.—“For the king and the people.”—Motto of L. DE DUNSTANVILLE.

*Pro rege, lege, et grege.* Lat.—“For the king, the law, and the people.”—Motto of L. PONSONBY.

*Pro re natâ.* Lat.—“For a special business.”—An assembly called *pro re natâ*—for that particular affair.

*Pro salute animæ.* Lat.—“For the health or safety of the soul.”—Thus the ecclesiastical court has cognizance in certain cases *pro salute animæ*.

*Prosperum et felix scelus virtus vocatur.* SENECA.—“Wickedness, when successful and prosperous, is called virtue.”—This will be best explained by the English epigram :

“Treason does never prosper ; what’s the reason ?  
That when it prospers, none dare call it treason !”

*Protectio trahit subjectionem, et subjectis protectionem.* Lat. Law Maxim.—“Protection implies allegiance, and allegiance should ensure protection.”—As the subject owes to the sovereign obedience, so the sovereign is bound to defend the laws, the persons, and property of his subjects.

*Pro tempore.* Lat.—“For the time.”—A measure *pro tempore*—a temporary expedient.

*Pro virtute felix temeritas.* SENECA.—“Instead of valour, there was a happy rashness.”—The philosopher speaks of ALEXANDER ; but, if modern generals were to be tried in the same manner, we should find that the greater part of their “glories” are to be set down in the same manner, to a successful temerity.

*Proximus ardet Ucalegon.* VIRG.—“Your neighbour’s

house is on fire."—The danger is so near, that it becomes you to consider your own safety.

*Proximus sum egomet mihi.* Lat. Law Maxim.—"I am always nearest to myself."—This maxim bears on certain cases, in which a man may, without injustice, take to himself a preference: as an executor may first pay a legacy to himself, or take his own debt before other debts of an equal degree.

*Prudens futuri temporis exitum  
Caliginosâ nocte premit Deus;  
Ridetque, si mortalis ultra  
Fas trepidat.*

HOR.—

"God, in his wisdom, has involved the future in clouded night: and he smiles, if mortals are improperly anxious to know what is to happen."—This is a sublime lesson to those who neglect their present opportunities, and are continually employing their thoughts about the future.

"For God has wisely hid from human sight  
The dark decrees of future fate,  
And sown their seeds in depths of night:  
He laughs at all the giddy turns of state,  
Which mortals search too soon, and fear too  
late."

DRYDEN.

*Ψυχῆς Ιατρειον.* Gr. *Psuches Iatreion*.—"Physic for the mind."—Applied to books, or reading.

*Prudentis est mutare consilium; Stultus sicut luna mutatur.* Lat.—

"It is proper for a prudent man to change his determination as circumstances require; but a foolish one changes as the moon." \*

*Publicum bonum privato est præferendum.* Lat. Law Maxim.—"The public good is to be preferred to private advantage."—Thus a woman entitled to a dower, shall not be endowed of a castle of defence, because that is *pro bono publico*.

———*Pudet hæc opprobria nobis .  
Et dici potuisse, et non potuisse refelli.*

HOR.—

“It is shameful that such reproaches should be cast upon us, and that we are unable to meet them with a refutation.”—Our situation is opprobrious indeed, when we are left without an answer to offer to our adversaries.

“To hear an open slander is a curse ;  
But not to find an answer is a worse.”

DRYDEN.

*Pudore et liberalitate liberos  
Retinere, satius esse credo, quam metu.*

TERENCE.—

“It is better to keep children to their duty by a sense of honour, and by kindness, than by the fear of punishment.”—Severity, in this case, often produces an effect directly the reverse of that which was intended.

——— Better far  
To bind your children to you by the ties  
Of gentleness and modesty, than fear.

*Pulchrum est accusari ab accusandis.* Lat.—“It is an honourable circumstance to be accused by those, who are themselves deserving of accusation.”

*Pulchrum est benefacere reipublicæ: etiam bene dicere  
haud absurdum est.*

SALLUST.—

“It is commendable to act well for the republic—even to speak well, should not be without its praise.”

*Pulchrum est digito monstrari et dici hic est.*

PERSIUS.—

“It is pleasant to be pointed at with the finger, and to have it said, ‘There goes the man.’”—Applied

to those who are fond of obtruding themselves upon the public notice.

*Pulvis et umbra sumus fruges consumere nati.* Lat. VIRG.  
—"We are dust and shadows, born to consume the fruits of the earth."—Such are those who are not useful to society.\*

*Punica fides.* Lat.—"Punic faith."—This phrase was used in an ironical sense by the Romans, to denote the treachery of the Carthaginians, a charge from which they were not themselves to be exempted.

*Punitis ingeniis gliscit auctoritas.* TACITUS.—  
"When men of talents are punished, their authority is strengthened."—When the infliction of the law falls upon the witty or ingenious author, what is termed a libel generally serves to give weight and notoriety to that which might have been overlooked in its impunity.

*Puras Deus, non plenas, adspicit manus.* PUB. SYRUS.  
—"God looks only to pure, and not to full hands."  
—The supreme Judge looks to the innocence, and not to the wealth of the party. It is sometimes otherwise in the courts below.

*Purgamenta hujus mundi sunt tria: pestis, bellum, et frateria.* Lat.—"This world is purified in three manners: by the plague, by war, by monastic seclusion."\*

## Q.

*Quæ amissa salva.* Lat.—“What has been lost is safe.”—Motto of the Sc. E. of KINTORE.

*Quæ caret ora cruore nostro?* HOR.—

“What coast is without our blood?”—The poet speaks exultingly of the valour and successes of the Romans.

*Quæ culpare soles, ea tu ne feceris ipse ;  
Turpe est doctoris cum culpa redarguit ipsum.*

Lat. CATO.—

“Do not yourself what you generally blame in others : it is improper for a doctor to indulge in what he forbids others.” \*

*Quæ fuerant vitia mores sunt.* SENECA.—“What once were vices, are now the manners of the day.”—Such is the general depravity, that what once was imputed as a crime, is now exhibited as a boast.

———*Quæ fuit durum pati,  
Meminisse dulce est.* SEN.—

“That which it was harsh to suffer, it is pleasing to remember.”—There is something soothing to a man, in the recollection of his past misfortunes.

*Quæ in terris gignuntur omnia ad usum hominum creantur.*  
Lat. CICERO.—

“The productions of the earth were all destined for the use of man.” \*

*Quæ lædunt oculos festinas demere ; si quid  
Est animum, differs curandi tempus in annum.*

HOR.—

“If any thing affects your eye, you hasten to have it removed ; but, if your mind is disordered, you



postpone the term of cure for a year.”—Men are infinitely less solicitous about their moral, than their physical state. Every precaution is taken in case of fever, &c.; but small pains are taken “to minister to the mind’s disease.”

*Quælibet concessio fortissimè contra donatorem interpretanda est.* Lat. Law Maxim.—“Every man’s grant shall be taken most strongly against himself.”—Whenever the words of a deed are ambiguous or uncertain, they shall be construed against the grantor. If a man grants an annuity out of land, and has no land at the time of making the grant, it shall charge his person.

———*Quæ non fecimus ipsi,  
Vix ea nostro voco.* OVID.—

“Such things as we have not ourselves performed I can scarcely call our own.”—Those honours which we inherit from our ancestors cannot be justly made the subject of praise in us.

———*Quærenda pecunia primum,  
Virtus post nummos.* HOR.—

“Money is to be sought in the first instance, virtue afterwards.”—Thus translated by POPE:

———“Get money, money still,  
And then let Virtue follow, if she will.”

*Quære verum.* Lat.—“Seek out the truth.”—Motto of V. CARLETON.

*Quærit, et inventis miser abstinet, ac timet uti.* HOR.—

“The miser is ever on the search, yet fears to use what he has acquired.”

*Quæsitam meritis sume superbiam.* HOR.—

“Assume the honours which are justly due to thy merits.”—If a man be improperly or maliciously attacked, there is nothing like arrogance in his

asserting the literary or other rank, which he has fairly earned, and still feels himself qualified to sustain.

*Quæstio fit de legibus, non de personis.* Lat. Law Maxim.  
—"The question must refer to the laws, and not to persons."—In a court of judicature regard must be had to the letter and meaning of the law, and not to the rank or situation of either of the contending parties.

*Quæ supra nos nihil ad nos.* Lat. Prov.—"The things which are above us, are nothing to us."—A maxim frequently used against astrologers, and sometimes, but falsely, applied to politicians. Every man who can understand the first principles of government, has a right to examine the conduct of rulers.

*Quales sunt summi civitatis viri, talis est civitas.* Cic.  
—"The character of a community is formed from that of its most eminent men."

*Qualis ab incepto.* Lat.—"The same as from the beginning."—Motto of the Ir. E. of CLANBRASSIL.

*Qualis ab incepto processerit et sibi constet.* HOR.—  
"Let him proceed as he began, and be consistent with himself."—This was written as an instruction to the tragic poet. It is now used to recommend an adherence to consistency.

*Qualis vita, finis ita.* Lat.—  
"The death of a man is generally what might be expected from the life he has led."\*

*Quam diu se bene gesserit.* Lat.—"As long as he shall conduct himself properly."—A phrase first used in the letters patent granted to the chief baron of the exchequer. This is the tenure by which all the judges now hold their places: they were formerly holden "*durante bene placito*," during the king's pleasure.

*Quam multa injusta ac prava sunt moribus !*

TERENCE.—

“How many unjust and improper things are authorised by custom !”

*Quam prope ad crimen sine crimine !* Lat.—“How nearly a man may approach to guilt, without being guilty !”—This was a favourite question with the Jesuits, who reasoned on the different shades and gradations of criminality, until, if it suited their convenience, they could do away the crime itself !

———*Quam sæpe fortè temerè*

*Eveniunt, quæ non audeas optare ?*

TERENCE.—

“How often things occur by mere chance, which we dared not even to hope for !”—The chances of life are such, very often, as to transcend every prudent expectation. These, however, are rare indeed. They may be regarded as similar to the success of the Grecian painter, who, despairing of hitting off the foam at a horse's mouth, dashed his sponge against the picture, and thereby produced the desired effect.

*Quam seipsum amans sine rivale.* CICERO, *de Hirtio*.—

“How much in love with himself, and that without a rival.”—Describing a man absorbed in self-love, and despised by the rest of the world.

*Quam temerè in nosmet legem sancimus iniquam !*

HOR.—

“How rashly do we sanction an unjust law against ourselves !”—How blindly do the unthinking part of the world lend their aid and approbation to measures, of which, if better instructed, they would perceive that they must ultimately be the victims.

*Quand les sauvages de la Louisiane veulent avoir du fruit, ils coupent l'arbre au pied et cueillent le fruit ; voilà le gouvernement despotique.*

FR. MONTESQUIEU.—

“ When the American Indians wish to have fruit, they cut the tree down to get the fruit: such is a despotic government.”\*

*Quand les vices nous quittent, nous nous flattons que c'est nous qui les quittons.* Fr.—“ When the power of committing vice forsakes us, we flatter ourselves by assuming the praise of having forsaken the vices.”

*Quando aliquid prohibetur, prohibetur et omne per quod devenitur ad illud.* Lat. Law Maxim.—“ When any thing is forbidden, whatever tends or leads to it, as the means of compassing it, is forbidden at the same time.”

*Quand on ne trouve pas son repos en soi-même, il est inutile de le chercher ailleurs.* Fr.—“ When a man finds not repose in himself, it is in vain for him to seek it elsewhere.”—He cannot escape by change of place from the anxiety which is lodged within his bosom.

*Quand on parle d'ouvrages d'esprit, il ne s'agit point d'honnêtes gens, mais de gens de bon sens.* Fr.—“ In speaking of the works of the mind, we do not speak of the character of the man, but of his fund of wit or sense.”

*Quandoque bonus dormitat Homerus.* HOR.—“ Sometimes even the good Homer nods.”—Superior minds are not at all times exempt from lapses, or from frailty.

*Quando ullum inveniemus parem!* HOR.—“ When shall we look upon his like again?”—Or with “*invenient*,” when will *they* find any person to equal him?

*Quanto mayor e la fortuna, tanto e menor segura.* Span. Prov.—

“ The more exalted is the fortune, the less it is secure.”—This requires little comment. The oak is

demolished when the willow has only bent itself before the storm.

*Quanto plura recentium seu veterum revolve, tanto ludibrium rerum mortalium cunctis in negotiis observantur.*

TACITUS.—“The more I revolve in my mind the transactions of the ancients or the moderns, the more frivolity and absurdity I observe in all human affairs.”—The matters which appear grave to the present spectator, will take a lighter aspect in the view of the future observer, when he is acquainted with all their minute circumstances.

*Quanto quisque sibi plura negaverit,  
A Diis plura sciet. Nil cupientium  
Nudus castra peto; multa petentibus  
Desunt multa.*

HOR.—

“The more a man denies himself, the more he shall receive from Heaven. Naked, I seek the camp of those who covet nothing: those who require much, are ever much in want.”—Or, as thus quaintly translated by FANSHAW:

“The more a man himself denies,  
The more indulgent Heaven bestows;  
Let them who will, side with the I's [ayes]—  
I'm with the party of the Noes.”

*Quantum.* Lat.—“How much.”—The *quantum*, “the due proportion.”

*Quantum meruit.* Lat.—“As much as he has deserved.”—This phrase occurs in an action on the case, for work done without a previous agreement. The law will in this case give the plaintiff “as much as he has fairly earned.”

*Quantum mutatus ab illo!* VIRGIL.—“How much changed from him!”—How much altered from that figure which we regarded with so much interest!

*Quantum quisque suâ nummorum condit in arcâ,  
Tantum habet et fidei.* JUVENAL.—

“Every man’s credit and consequence are proportioned to the sums which he holds in his chest.”—The word credit is not here taken in the modern sense. The meaning is simply—it is wealth alone which can command respect.

*Quantum religio potuit suadere malorum!* LUCRETIVS.—

“To how many mischiefs does not superstition persuade!”—The poet is speaking of the sacrifice of Iphigenia, enjoined by the priest on her father Agamemnon. The line is sometimes invidiously used, and in a broader sense.

*Quare facit opium dormire? Quia in eo est virtus dormitiva.* Lat.—“Why does opium induce sleep? Because it has in it a sleeping quality.”—This question and answer are given by MOLIERE, in ridicule of that pompous ignorance which affects to solve every difficulty, whilst it dwells only in lofty no-meanings; or, as in this instance, only retorts the terms of the original question.

*Quare impedit?* Lat.—“Why does he disturb?”—The name of a writ which lies for the patron of a living, against the person who has disturbed his right of advowson.

*Quare, si fieri potest, et verba omnia et vox hujus alumnus urbis oleant; ut oratio Romana plane videatur, non civitate donata.* QUINTILIAN.—“Wherefore, if it can be done, your words and voice should savour of a pupil of this city, that your speech may appear to be truly that of Rome, and not that of a foreigner on whom it has bestowed its freedom.”—This, when modernized, is a good lesson against all provincial and vulgar dialects, which take from learning all its consideration, and preclude, in a great metropolis, even the idea that the person so offend-

ing can have made any thing like elegant acquirements.

*Quare vitia sua nemo confitetur?*

*Quia etiam nunc in illis est. Somnum  
Narrare vigilantis est.*

SEN.—

“Why does no man confess his vices? It is because he is yet in them. It is for a *waking* man to tell his *dreams*.”

———*Quas aut incuria fudit,*

*Aut humana parum cavit natura.*

HOR.—

“Faults originating from carelessness, or of which human nature was not sufficiently aware.”—Errors in a literary work either springing from haste, or partaking of the infirmity of our nature.

*Quas dederis, solus semper habebis opes.* MARTIAL.—

“The wealth which you give away will ever be your own.”—As the poet was ignorant of the Christian precept of “laying up treasures in Heaven,” he seems to have placed too much reliance on human gratitude.

*Que la nuit paraît longue à la douleur qui veille!* FR.

—“To sleepless grief how long must night appear!”\*

*Quemcunque miserum videris, hominem scias.* SEN.—

“When you see a man in distress, know him for a fellow-man.”—Recollect that he is formed of the same materials, with the same feelings as yourself, and then relieve him as you would wish to be relieved.

*Quem pœnitet peccasse, penè est innocens.*

SEN.—

“He who is sorry for having sinned, is almost innocent.”—His penitence has nearly obliterated his fault.

*Quem res plus nimio delectavêre secundæ,*

*Mutatæ quatient.*

HOR.—

"The man who is most fond of revelling in prosperity, will most acutely feel the shock of adversity."—He who is intoxicated by his height, will most severely feel his fall.

———*Quem semper acerbum,  
Semper honoratum (sic Dii voluistis) habebō.*

VIRGIL.—

"That day which I shall always recollect with grief, but, as the gods have willed it, with reverence."—Referring to the day on which the speaker had lost a most valued friend.

*Quem te Deus esse jussit.* Lat.—"What God commanded you to be."—Motto of the Ir. B. SHEFFIELD.

*Querelle d'Allemand.* Fr.—"A German quarrel."—A drunken affray.

*Qui amicus est amat; qui amat non utique semper amicus est. Itaque amicitia semper prodest; amor etiam aliquando nocet.* SENECA.—"He who is a friend must love; but he who loves is not therefore a friend. Thus friendship is always advantageous, whilst love is sometimes injurious."—This is an useful lesson to the fair sex, who should learn to distinguish between that disinterested friendship, which seeks only their happiness, and that selfish love, which would destroy their peace for its own gratification.

*Quia te non capio, tu capies me.* Lat.—"Because I do not take (or comprehend) thee, thou shalt take me."—This is the language imputed to ARISTOTLE, who is said to have thrown himself into a river, because he could not comprehend the fluctuation of the tides!

*Qui Baviū non odit, amet tua carmina, Mævi.*

VIRGIL.—

"He who does not hate *Bavius*, may be pleased



## QU———QU

with thy verses, O *Mævius*!"—These were two of the worst poets of antiquity. He who has so little taste, as to relish one bad performance, cannot be disgusted with another equally contemptible.

*Qui capit, ille facit.* Lat. Prov.—“He who takes it to himself, makes the allusion.”—He whom the cap fits, may wear it.

*Quicquid agunt homines nostri est farrago libelli.*

JUVENAL.—

“All the acts and employments of mankind shall be the subject of this publication.”—A motto often prefixed to periodical works.

“Whate’er men say, or do, or think, or dream,  
Our motley paper seizes for its theme.”

The themes of which the author treats are human life and manners.

*Quicquid erit—superanda omnis fortuna ferendo est.*

VIRGIL.—

“Whatever the event may be, we must subdue our fortune by bearing it.”—The only way to overcome disaster, is by fortitude and perseverance.

*Quicquid excessit modum*

*Pendet instabili loco.*

SENECA.—

“Whatever has exceeded its due bounds, is ever in a state of instability.”—This is a maxim equally true, whether applied to men or to governments. In politics, as in physics, the power is weakened from being overstrained.

*Quicquid præcipies, esto brevis.* HOR.—“Whatever precepts you give, be short.”—All didactic rules should be given with brevity.

*Quicumque turpi fraude semel innotuit,  
Etiam si verum dicit, amittit fidem.*

PHÆDRUS.—

“Whoever has been once known by an act of fraud

or falsehood, can never gain credit even when he speaks the truth."

"The wretch who often has deceiv'd,  
Tho' truth he speaks, is ne'er believ'd."

*Qui cupit optatam cursu contingere metam,  
Multa tulit fecitque puer, sudavit et alsit.*

HOR.—

"He who desires to reach with speed the wished-for end (the winning post of the race), must in his earlier days have suffered and laboured much, and borne the alternate extremes of heat and cold."—No man ever reached to excellence in any one art or profession, without having passed through the slow and painful process of study and preparation.

*Qui Curios simulant et Bacchanalia virunt.*

JUVENAL.—

"Who affect to be *Curii*, and live like *Bacchanals*."  
—Applied to men whose feigned austerity is nothing more than a mask for their debauchery.

*Quid datur a Divis felici optatius horâ?*

CATULLUS.—

"What is given by the Gods more desirable than a happy hour?"—The *felix hora* of the Romans implied "a lucky occasion," or what our Rowe calls "a glorious, golden opportunity."

*Quid dem? quid non dem? renuis tu, quod jubet alter.*

HOR.—"What shall I give? what shall I withhold? What you refuse, another imperiously ordains."—The poet alludes to what authors in all ages have complained of, the difference of taste, and the capriciousness of their readers.

*Quid de quoque viro, et cui dicas, sæpe caveto.*

HOR.—

"Take especial care what you say of any man, and to whom it is said."—Nothing in human life requires more caution than the manner of making our report of the character of others.

# QU———QU

*Quid dignum tanto feret hic promissor hiatus?*

HOR.—

“What will this promiser bring forward worthy of so large a boast?”

“In what will all this ostentation end?”

*Quid domini facient, audent cum talia fures?*

VIRGIL.—

“What will their masters do, when low villains can thus presume?”—What are we not to expect from the principals, when we are thus insulted by their subalterns?

*Qui de contemnenda gloria libros scribunt, nomen suum inscribunt.* Lat.—“Those who write books about despising glory, inscribe their own names.”—They shew a wish for that fame which they affect to condemn.

*Quid enim ratione timemus,  
Aut cupimus?*

JUVENAL.—

“For what do we dread or desire from a rational motive?”

“How void of reason are our hopes and fears!”

*Quid est turpius quàm senex vivere incipiens?*

SENECA.—

“What is more scandalous than an old man just beginning to live?”—It is shameful to see a man in advanced life entering for the first time on the rudiments of knowledge, or the practice of virtue.

*Qui dit docteur, ne dit pas toujours un homme docte, mais un homme qui devoit être docte.* ST. REAL.—“He who speaks of a doctor (or professor) does not always speak of a learned man, but only of a man who ought to be learned.”—Pompous titles only serve, in some instances, as a cover for ignorance.

———*Quid leges sine moribus  
Vanæ proficiunt?*

HOR.—

“What can idle laws do without morals?”—If the moral sentiments of a people are completely

relaxed or forgotten, little can be expected from the penalties or restraints, imposed by the wisest legislature.

*Quid non ebrietas designat? Operta recludit,  
Spes jubet esse ratas, in prælia trudit inermem.*

HOR.—

“To what does ebriety not point? It discloses every secret—it ratifies every hope, and pushes even the unarmed man to battle.”—Drunkenness makes men, at the same time, confident and imprudent.

———*Quid non mortalia pectora cogis,  
Auri sacra fames?*

VIRGIL.—

“Accursed thirst of gold! to what dost not thou compel the human breast?”—To what atrocities cannot that mind reach, which is impelled by selfish avarice!

———*Quid nos dura refugimus  
Ætas? Quid intactum nefasti  
Liquimus?*

HOR.—

“What harshness has this age left untried, or what wickedness unaccomplished?”—By this reflection, so often employed, it is meant to intimate, that the present age is worse than any of those which have preceded.

*Quid nunc.* Lat.—“What now?”—What news have you to relate? Applied in ridicule to a person who makes the acquisition of news his principal pursuit.

———*Quid prodest, Pontice, longo  
Sanguine censeri, pictosque ostendere vultus  
Majorum?*

JUVENAL.—

“Of what advantage is it to you, Ponticus, to quote your remote ancestors, and to exhibit their portraits?”

Where is th' advantage—where the real good,  
In tracing from the source our ancient blood;  
To have our ancestors in paint or stone,  
Preserv'd as relics, or as monsters shewn?

*Quidquid delirant reges, plectuntur Achivi.* HOR.—

“Whatever error their kings may commit, the  
Greeks are punished.”

———When doting monarchs urge  
Unsound resolves, their subjects feel the scourge.

*Quidquid in altum fortuna tulit, ruitura levat.*

SENECA.—

“Whatever Fortune has raised to a height, she has  
raised only that it may fall.”—When chance, not  
merit, has contributed to a man's elevation, his fall  
may be considered as certain.

*Quidquid multis peccatur inultum est.* LUCAN.—“The  
guilt which is committed by many, must pass un-  
punished.”—Where the offenders are numerous, it  
is sometimes prudent to overlook the crime.

*Quid quisque vitat, nunquam homini satis*

*Cautum est in horas.*

HOR.—

“Man never takes sufficient and hourly care against  
that which he ought to shun.”—That which is  
called misfortune, contributes but little to the suf-  
ferings of human life. They are in general to be  
set down to our own want of caution and fore-  
sight.

“Whilst dangers hourly round us rise,  
No caution guards us from surprise.”

———*Quid rides? mutato nomine, de te  
Fabula narratur.*

HOR.—

“Why do you laugh? Change but the name, and  
the story is told of yourself.”—We smile, as the

satirist justly observes, at follies related under feigned names, when we should *smart* if they were linked with our own.

*Quid Romæ faciam? Mentiri nescio.*

JUVENAL.—

“What should I do at Rome? I cannot lie.”—What should he do in a great capital, who cannot adopt its corrupt manners?

*Quid sit futurum cras, fuge quærere.*

HOR.—

“Avoid all inquiry with respect to what may happen to-morrow.”—Look not so anxiously into the future, as to preclude all present enjoyment.

*Quid sit pulchrum, quid turpe, quid utile, quid non.* HOR.—

“What is becoming, what is base, what is useful, and what the contrary.”—These are stated by the poet as the first aims of every moral inquiry.

*Quid tam ridiculum quam appetere mortem, cum vitam tibi inquietam feceris metu mortis?*

SENECA.—

“What can be so ridiculous as to seek for death, when it is merely the fear of death that renders your existence miserable?”—A similar idea which occurs in MARTIAL has been thus translated.

“Himself he slew, when he the foe would fly:  
What madness this—for fear of death to die!”

*Quid te exempta juvat spinis de pluribus una?*

HOR.—

“What does it avail to you, if one thorn be removed out of many?”—How are you bettered by the removal of a single grievance, if the general pressure is suffered to continue?

*Quid terras alio calente—sole mutamus?*

HOR.—

“Why do we change for soils warmed only by another sun?”—i. e. for different climates? Of what

use is the change of residence when the mind bears with it its own disease?—Or, as the same poet has elsewhere said :—*Coclum, non animum mutant, qui trans mare currunt.*—"They who change their climate by crossing the sea do not change their minds."

*Quid verum atque decens?* Lat.—"What is just and honourable?"—Motto of the Ir. V. DUNGANNON.

*Quid verum atque decens curo et rogo, et omnis in hoc sum.*  
HOR.—"My cares and my inquiries are directed in search of decency and truth, and in this I am wholly engrossed and occupied."—This is the just motto of a satirist, whose aim should be to correct whatever is improper, and to chastise whatever is indecorous.

"What right, what true, what fit we justly call,  
Let this be all my care—for this is all."

POPE'S Imitations.

*Quid violentius aure tyranni?* JUVENAL.—"What can be more violent than the ear of a tyrant?"—What is more dangerous than the confidence of a despot?

*Quid roveat dulci nutricula majus alumno,  
Quam sapere, et fari posse quid sentiat?*

Lat. HORAT.—

"What can a nurse wish better to her child, than knowledge, and the facility of communicating to others its own ideas?"—Unfortunately the *demi-savans* have commonly more facility to speak than the really learned, which causes the triumph of quacks.\*

*Qui est plus esclave qu'un courtisan assidu, si ce n'est un courtisan plus assidu?* LA BRUYERE.—

"Who can be a greater slave than the assiduous courtier, unless it be the courtier who is more assiduous?"

*Quieta non movere.* Lat.—“Not to disturb things which are at rest.”—When a state is tranquil, it should not be unsettled by causeless innovation.

*Quietè et purè atque eleganter actæ ætatis placida et lenis recordatio.* CICEBO.—“Placid and soothing is the remembrance of a life passed with quiet, innocence, and elegance.”

*Qui facit per alium, facit per se.* Lat. Law Maxim.—“What a man does by another, he does by, or through himself.”—Every man must be responsible for that which he empowers or commands another to do. If he orders another to commit a trespass, he is himself a trespasser.

*Quid fit, Mæcenas, ut nemo, quam sibi sortem  
Seu ratio dederit, seu sors objecerit, illi  
Contentus vivat : laudet diversa sequentes ?*

HOR.—

“How comes it, Mæcenas, that no person is contented with his course in life, whether selected by choice, or thrown in his way by chance, but that all praise those who follow a different pursuit ?”—The merchant envies the lawyer, and is envied in his turn. Every man, with few exceptions, seems to think that he would have thriven better in any other pursuit, than that which he has adopted.

*Qui genus jactat suum, aliena laudat.* SENECA.—“He who boasts of his lineage, boasts of that which does not properly belong to him.”

*Qui invidet minor est.* Lat.—“He who envies, admits his inferiority.”—Motto of E. CADOGAN.

*Qui male agit, odit lucem.* Lat. Prov.—“He who commits evil actions shuns the light.”—The worst presumable motives will always be inferred, where the doer of an act seeks to shroud himself in darkness and mystery.



*Qui méprise Cotin n'estime point son roi,  
Et n'a, selon Cotin, ni Dieu, ni foi, ni loi.*

BOILEAU.—

“He who despises Cotin, cannot respect his king ; and, according to Cotin, knows not a God, a faith, or a law.”—This is applied to the conduct of political disputants, who, when their passions are heated, do not scruple to apply to their opponents the appellations of Atheists and traitors, jacobins and jacobites, or whatever may be the opprobrious term of the day.

*Qui mori didicit, servire dedidicit. Supra omnem potentiam est, certe extra omnem.* SENECA.—“He who has learned to die, has learned how to avoid being a slave. Such a man is above all power,—certainly he is beyond the reach of it.”—The philosopher who afterwards suffered himself to bleed to death, when commanded by a tyrant to terminate his existence, seems, when writing this energetic passage, to have had some presentiment of his own fate.

*Qui n'a point de sens à trente ans, n'en aura jamais.* FR.  
—“He who has not sense at thirty years of age, will never have any.”

——— *Quin corpus onustum*

*Hesternis vitis, animum quoque prægravat una,  
Atque affligit humo divinæ particulam auræ.*

HOR.—

“The body, loaded by the excess of yesterday, depresses the mind also, and fixes to the ground this particle of divine breath.”

“The body too, with yesterday's excess  
Burthen'd and tir'd, shall the pure soul depress ;  
Weigh down this portion of celestial birth,  
The breath of God, and fix it to the earth.”

FRANCIS.

*Qui nescit dissimulare nescit vivere.* LAT.—“He who knows not how to dissemble, knows not how to

live."—The man is little fitted for society, who has not the faculty, on particular occasions, of concealing his feelings, and dissembling for the moment his resentments. Louis XI. of France, on being told that his son (Charles VIII.) made no progress in the Latin language, replied that his son would know enough of Latin if he understood well the maxim: *Qui nescit dissimulare nescit regnare*.—"He who knows not to dissemble, knows not how to reign."—It was likewise the favorite maxim of Philip II. of Spain (whose prototype Tiberius seems to have been); and in fact of every cold-blooded tyrant, who, instead of yielding to his passion like a man of a more feeling and impetuous disposition, treasures up his resentment, because he enjoys in anticipation the agonies of the victims of his deeply-meditated vengeance. \*

*Qui nil molitur ineptè.* HOR.—"Who labours nothing fruitlessly, or absurdly."—Whose means are always suited to his end. Spoken of a wise and provident statesman.

*Qui non est hodie, cras minus aptus erit.* MARTIAL.—"He who is not fit for business to-day will be less fit to-morrow."

"The man will surely fail who dares delay,  
And lose to-morrow who has lost to-day."

*Qui non liberè veritatem pronunciat, proditor est veritatis.* LAT. 4 INST. EPIL.—"He who does not freely speak the truth, is a betrayer of the truth."

*Qui non proficit, deficit.* LAT.—"He who does not advance fails."—This is a maxim for all ages; the boy at school, who is not gaining, is certainly losing ground.

*Qui non vetat peccare cum possit, jubet.* SENECA.—"He orders the commission of a crime, who does not forbid it, when it is in his power."

*Qui non vult fieri desidiosus, amet.* OVID.—“Let him who does not wish to be indolent, fall in love.”—That busy passion will call all his faculties into exercise.

*Qui pense.* Fr.—“Who thinks.”—Motto of the Ir. E. of HOWTH.

*Qui per alium facit seipsum facere videtur.*  
LAT. JUST. ANTIQ.—

“Who has a thing done by another, it is understood that he does it himself.” \*

*Qui perd pêche.* Fr. Prov.—“He who loses, sins.”—The man who is unsuccessful, is generally thought to be in the wrong.

———*Qui prægravat artes  
Infra se positas, extinctus amabitur idem.*  
HOR.—

“He whose moral or intellectual excellence causes envy in his life-time, shall be revered when he is dead.”

“For those are hated that excel the rest,  
Although, when dead, they are belov’d and blest.”

*Qui prête à l’amî perd au double.* Fr. Prov.—“He who lends his money to a friend is sure to lose both.”

*Qui pro quo.* Lat.—“He instead of him.”—One thing for another—quite different.

*Quique sui memores alios fecere merendo.* VIRGIL.—  
“Those who have ensured their remembrance by their deserts.”—Those who have embalmed their memory by benefits conferred upon the human race.

*Quis desiderio sit pudor aut modus  
Tam chari capitis?*  
HOR.—

"What blush or bounds shall be annexed to our grief, on losing an individual so intimately and justly esteemed?"—This is a common preface to an elegy or a funeral sermon. By the poet it was originally given as a solemn tribute to the memory of an endeared friend. If Quintilian had the worth ascribed to him in the following part of the quotation, HORACE must be excused from the guilt of posthumous adulation.

—"Such was his worth, his loss is such,  
We cannot love too well, or grieve too much!"

—*Quis enim virtutem amplectitur ipsam,  
Præmia si tollas?* JUVENAL.—

"For who will embrace even virtue itself, if you take away its rewards?"—What man is wholly disinterested even in the best pursuits?

*Qui sentit commodum, sentire debet et onus.* Lat. Law Maxim.—"He should endure the burthen, who derives the advantage."

*Qui se sent galeux se grate.* Fr. Prov.—"He who feels himself scabby, may scratch."—Let him who feels the allusion resent it.

*Quis expedit psittaco suum χαῖρε?* PERSIUS.—  
"Who taught that parrot his 'bow d'ye do?'"—  
Who instructed that pedant to quote so largely from other languages?

*Quis fallere possit amantem?* VIRGIL.—"Who can deceive a lover?"—What can escape a lover's jealousy and penetration?

*Quis furor, O cives, quæ tanta licentia ferri?* VIRGIL.—

"What fury, O citizens! what dreadful outrages of the sword!"—An appeal often and forcibly made in case of popular insurrection.

*Qui sibi amicus est, scito hunc amicum omnibus esse.*

SENECA.—“ He who is his own friend is a friend to all men.”—He who is considerate in his own concerns, will kindly extend his consideration to those of his friends.

*Qui simulat verbis, nec corde est fidus amicus :*

*Tu quoque fac simile, et sic ars deluditur arte.*

Lat. CATO.—

“ If any one feigns with you in speaking, and is not a sincere friend, do the same with him : and thus let art be foiled by art.” \*

*Quis iniquæ*

*Tam patiens urbis, ut teneat se?* JUVENAL.—

“ Who can be so patient in this wicked city—who so steeled as to contain himself?” \*

“ To view so lewd a town, and to refrain,  
What hoops of iron could my spleen contain?”

DRYDEN.

*Quisnam igitur liber? Sapiens qui sibi imperiosus.*

HOR.—

“ Who then is free? The wise man who can command himself.”—No man is less free than the slave to his passions.

*Quis novus hic nostris successit sedibus hospes?*

*Quam sese ore ferens!*

VIRGIL.—

“ What new guest is this, who has approached our dwelling? and how proudly he bears himself!”

*Quisque suos patimur manes.* VIRGIL.—“ Each man is liable to his peculiar destiny.”

*Quis talia fando*

*Temperet a lacrymis?*

VIRGIL.—

“ Who, in speaking such things, can abstain from tears?”—Who can remain unaffected by such a narrative?

*Qui statuit aliquid, parte instaurata altera,  
Æquum licet statuerit, laud æquus est.*

SENECA.—

“He who decides in any case, without hearing the other side of the question, though he may determine justly, is not therefore just.”

*Quis tulerit Gracchos de seditione querentes?*

JUVENAL.—

“Who can endure the Gracchi complaining of sedition?”—The Gracchi were Roman tribunes, remarkable for being at the head of every seditious movement. The purport of the question therefore is,—who can bear to hear men complaining of faults of which they are themselves particularly guilty?

*Qui tam.* Law Lat.—“An action in the nature of an information on a penal statute.”

*Qui terret, plus ipse timet.* CLAUDIAN.—“He who awes others, is more in fear himself.”—The despot keeps others in dread of his tyranny, whilst he is himself a prey to his own alarms.

*Qui timidè rogat, docet negare.* SENECA.—“He who asks fearfully, teaches a denial.”—The claimant who has the greatest share of confidence is the most likely to succeed.

*Qui uti scit, ei bona.* Lat.—“That man should possess wealth, who knows its proper use.”—Motto of L. BERWICK.

*Qui vive?* Fr.—“Who goes there?”—He is on the *qui vive*—on the alert.

*Qui vult decipi, decipiat.* Lat. Prov.—“He who wishes to be deceived, let him be deceived.”

*Quoad hoc.* Lat.—“As far as this.”—“He is right *quoad hoc*, as to this stage of the business, or point of the argument.

*Quo animo ?* Lat.—“ With what mind ? ”—The *quo animo*—the spirit and intention under which any act was performed.

*Quocunque trahunt fata, sequamur.* VIRGIL.—

“ Wherever the Fates direct us, let us follow.”—Let us yield to the imperious necessity of circumstances.

*Quod ab initio non valet, tractu temporis convalescere non potest.* Lat. Law Maxim.—“ That which had no force in the beginning, can gain no strength from the lapse of time.”—A claim or title defective in the first instance, cannot derive any additional weight from prescription.

*Quod alias bonum et justum est, si per vim aut fraudem petatur, malum et injustum est.* Lat. Law Maxim.—“ What otherwise is good and just, if it be aimed at by fraud or violence, becomes evil and unjust.”—Thus it is forbidden, even to those who have title of entry, to enter into lands or tenements, otherwise than in a peaceable manner.

*Quod avertat Deus !* Lat.—“ Which God forbid ! ”—An exclamation frequently used on viewing, or auguring, an impending calamity.

*Quod certaminibus ortum ultra metam durat.* VELL. PATERC.—“ That which arises from contest goes often beyond the mark.”—From all political contentions certain consequences flow, beyond what the actors in the scene had in their immediate contemplation.

*Quodcumque ostendis mihi sic, incredulus odi.* HOR.—“ Whatever you show me in such a way, I distrust and disbelieve.”—This is applied to poets who deal in nothing but monsters, spectres, and extravagances.

“ I hate such wild improbable romance.”

## QU———QU

*Quod decet honestum est, et quod honestum est decet.*  
CICERO.—“What is becoming is honourable, and what is honourable is becoming.”

*Quod est inconveniens et contra rationem non est permissum in lege.* Lat. Law Maxim.—“Whatever is inconvenient, and contrary to reason, is not permitted in the law.”—Thus, if a town has customs, which can be shewn to be unreasonable, they shall be no longer binding.

*Quod est violentum, non est durable.* Lat. Prov.—“What is violent is not durable.”—The most violent passions are the soonest exhausted.

*Quod licet ingratum est, quod non licet acrius urit.*

LAT.—

“That which is lawful is less pleasing. Men are more strongly prompted to that which is unlawful.”—They look, for instance, with more desire to other men’s wives than to their own.

*Quod malè fers, assuesce ; feres bene.* SENECA.—

“Accustom yourself to that which you bear ill, and you will bear it well.”—Patience and resignation will lighten every difficulty.

———*Quod medicorum est*

*Promittunt medici, tractant fabrilis fabri.*

HOR.—

“Physicians promise that which belongs to physicians, and workmen handle their own tools.”—In these cases no man interferes with another’s business.

*Quod non potest, vult posse, qui nimium potest.*

SENECA.—

“He who is too powerful is still aiming at that degree of power which is unattainable.”—It is in the nature of despotism to be insatiable.



*Quod optanti Divinum promittere nemo  
Auderet,volvenda dies, en! attulit ultro.*

VIRGIL.—

“Lo! What none of the gods could have promised to your prayer, progressive time has spontaneously supplied.”—Spoken of some very unexpected good fortune.

*Quod petiit spernit, repetit quod nuper omisit.* HOR.—

“He despises that which he had formerly claimed, and he recalls that of which he had at one time lost sight.”—This is applied to a capricious man, who changes his views and intents, not from any change of circumstance, but from the veering and fluctuation of his own opinions.

*Quod petis hic est—est Ulubris.* HOR.—“What you seek is here—it is at *Ulubrae*.”—You look for happiness in change of place, when in fact it is every where within your reach, were your search but properly directed.

*Quod petis id sane invisum est acidumque duobus.*

HOR.—

“What you ask is disagreeable and distasteful to two others.”—This is the language of an author labouring under something worse than a dilemma, which has hut *two* horns, as not knowing how to please a *trio* of readers!

*Quod potui perfeci.* LAT.—“I have done what I could do.”—Motto of V. MELVILLE.

*Quod prestare potes, ne bis promiseris ulli,*

*Ne sis verbosus, dum vis urbanus haberi.* CATO.—

“Promise nobody twice the service you can render him, and be not talkative, so that you do not appear a prattler when you wish to shew your kindness to somebody.” \*

*Quod quisque vitet, nunquam homini satis  
Cautum est in horas.*

HOR.—

“Man is never sufficiently aware of the dangers which hourly await him.”—The perils which environ humanity are so numerous, that we should never relax in our caution.

“Say what precaution will suffice to shun  
Dangers which threaten us each moment?—none!”

*Quod ratio nequirit, saepe sanavit mora.* SENECA.—  
“That which reason could not avoid, has often been cured by delay.”—The most consummate prudence must sometimes be content to forbear and wait for events.

*Quod sapit, nutrit.* MEDIC. APHORIS.—“What pleases, nourishes.” \*

*Quod satis est cui contingit, nihil amplius optet.* HOR.—

“He who has enough should wish for nothing more.”—The man who has a sufficiency, should learn to smile at the artificial wants of others.

*Quod si deficient vires, audacia certè  
Laus erit; in magnis et voluisse sat est.* PROPERTIUS.—

“Even though strength should fail, still boldness shall have its praise: in great attempts it is enough to dare.”—The resolution to attempt a great deed is laudable, even though the attempt should be unsuccessful.

*Quod sit esse velit, nihilque malit.* LAT.—“Who wishes to be what he is, and sees nothing preferable.”—A brief and just definition of a state of contentment.

*Quod sors feret, feremus æquo animo.* TERENCE.—  
“Let us bear with a firm and equal mind whatever chance shall bring.”—As we cannot control

the vicissitudes of fortune, let us provide a relief and an asylum, in our own fortitude and equanimity.

*Quod vile est carum, quod carum est vile : pulato ;  
Sic tibi nec parcus, nec avarus habebis ulli.*

CATO.—

“ Consider what is mean as dear, and what is dear as mean ; by such acting you will not feel the want of it, nor be considered as avaricious.” \*

*Quod volumus bonum ; quod placet sanctum.*

Lat. AUSTIN.—

“ What we wish is good, what we like is holy.”—It is upon this maxim that men generally judge their own actions. \*

*Quod vos jus cogit, id voluntate impetret.* TERENCE.—

“ What the law insists upon, let your adversary obtain from your own free will.”—When the merits of the case are decidedly against a man, it is folly to persist in a vexatious course of litigation.

*Quo fata trahunt retrahuntque, sequamur.* VIRGIL.—

“ Let us follow the fates wherever they may lead or divert our steps.”—Let us submit ourselves implicitly to Providence.

*Quo fata vocant.* Lat.—“ Whither fate may call me.”  
—Motto of L. THURLOW.

*Quo jure.* Law Lat.—“ By what right.”—A writ that lies for him that hath lands, wherein another challenges common of pasture time out of mind, whereby the party is compelled to shew “ by what right ” he entertains this claim.

*Quo me cunque rapit tempestas, deferor hospes.*

HOR.—

“ To whatever quarter the storm may blow, it bears me as a willing guest.”—I endeavour to ac-

commodate myself to every circumstance and condition of life.

*Quo mihi fortunas, si non conceditur uti?* HORACE.—  
“Of what use is fortune, if I am not permitted to use it?”—Of what value is wealth, if its enjoyment be restricted?

*Quo minus.* Law Lat.—“The appellation given to a writ issuing by fiction from the Court of Exchequer, on behalf of a person supposed to be the king’s farmer or debtor, against another, where there is any cause of personal action.”

*Quo, more pyris vesci Calaber jubet hospes.* HOR.—  
“In the same manner as a Calabrian would insist on your eating pears.”—This fruit is so abundant in Calabria, that it is chiefly used to feed hogs. The application is therefore to those, who officiously force on you that which is of little value, and for which you have no liking.

*Quondam etiam victis redit in præcordia virtus.* VIRGIL.  
“Valour sometimes returns even into the bosom of the conquered.”—A valour of this description is sometimes found to spring even from the bosom of despair.

*Quondam his vicimus armis.* Lat.—“We were once victorious with these arms.”—Motto of L. DORCHESTER.

*Quoniam duu vixisse denegatur, aliquid faciamus quo possimus ostendere nos vixisse.* CICERO.—“As length of life is denied to us, we should at least do something to shew that we have lived.”

*Quoniam id fieri quod vis non potest,  
Velis id quod possit.* TERENCE.—

“As that which you wish cannot be effected, you should wish for that which may be obtained.”—You should endeavour to divert your inclination from that which you cannot procure.

*Quo nihil majus meliusve terris.* HOR.—“Than whom (or which) was never any thing greater or better on earth.”—A convenient phrase of compliment.

*Quo pax et gloria ducunt.* LAT.—“Where peace and glory lead.”—Motto of the Dukes of YORK and CLARENCE.

*Quo res cunque cadent, unam et commune periculum,  
Una salus ambobus erit.* VIRGIL.—

“Whatever may be the issue of the affair, we (or they) shall share one common danger, or rejoice in mutual safety.”—Whatever may be the result, our fates (or those of the parties) are united.

*Quorum.* LAT.—“Of whom,” one of the *quorum*.—This description of a justice of peace is taken from the words of his *Dedimus*. “*Quorum unum*,”—“one of whom,” I have appointed N. S. Esq. to be.—It is also used in another sense: “Such a number to be a *quorum*,” i. e. to be of sufficiency to proceed in the business.

*Quos Deus vult perdere prius dementat.* LAT.—“Those whom God has a mind to destroy, he first deprives of their senses.”—This is a phrase most frequently applied to ministers, whose real or imputed faults are taken as the prelude to their approaching fall.

*Quo semel est imbuta recens servabit odorem  
Testa Diu.* HOR.—

“The cask will long retain the flavour of that with which it was first filled.”—The prejudices imbibed from early education, will probably last through life.

“The odours of the wine that first shall stain  
The virgin vessel, it shall long retain !” FRANCIS.

*Quo sursum velo videre.* LAT.—“I am resolved to look upward.”—Motto of L. ADAMS.

*Quot capitum vultus, totidem studiorum  
Millia.*

Lat.—

“The number of different pursuits and passions is in proportion to the number of men who live.”—Each man has his own prevailing passion, which differs in some respect from that of his neighbour.

*Quo teneam cultus mutantem Protea nodo?* HORACE.—

“In what knot shall I hold this *Proteus*, who so often changes his countenance?”—How shall I confine to a specific point the man who so often shifts his ground of argument?

*Quot homines, tot sententiæ.* TERENCE.—“So many men, so many different opinions.”—An allusion to the continued diversity of taste and opinion.

*Quo warranto?* Law Lat.—“By what warrant?”—A writ lying against the person who has usurped any franchise or liberty, against the king.

R.

*Rara avis in terris, nigroque simillima cygno.* OVID.—  
“A rare bird on the earth, and very like a black swan.”—Something singular or wonderful.—Something unique, a prodigy.

———*Rara est aded concordia formæ  
Atque pudicitia.*

JUVENAL.—

“So rare is the union of beauty and of virtue.”—One cause of this may be, that the fairest objects are those first attempted and seduced.

*Rara fides pietasque viris qui castra sequuntur.*

LUCAN.—

“Good faith, and a sense of religion and morality, are rarely found amongst those who are the followers

of camps."—A military life too often relaxes the principles of men, and renders their feelings more callous. Yet, by a singular contradiction, it is from the midst of camps that an historian of the human heart could select the most splendid instances of nice honour and acute sensibility!

*Rarâ temporum felicitate, ubi sentire quæ velis, et quæ sentias dicere licet.* TACITUS.—"Such being the happiness of the times, that you may think as you would wish, and speak as you would think."—This strong description, so seldom realized, is given by the historian of the reigns of *Nerva* and *Trajan*.

*Rari nantes in gurgite vasto.* VIRGIL.—"Swimming dispersedly in the vast deep."—This was originally used in speaking of seamen escaping from a wreck. It is now applied to a literary performance where a few happy thoughts are nearly lost in an ocean of *no-meanings*.

*Rari quippe boni: numero vix sunt totidem, quot Thebarum portæ, vel divitis ostia Nili.*

JUVENAL.—

"Good men are rare indeed. They are scarcely more in number than the (seven) gates of Thebes, or the mouths of the rich Nile."

*Raro antecedentem scelestum*

*Deseruit pede pœna claudo.*

HOR.—

"Justice, though moving with tardy pace, has seldom failed of overtaking the wicked in their flight."—It is one of the strongest arguments for the belief of a superintending Providence, that few men, guilty of enormous crimes, whether the scourge fall sooner or later, have finally escaped their deserved punishment.

*Rarus concubitus corpus excitat, frequens solvit.* CELSUS.—"The bodily powers are excited by infre-

quent coition ; by too frequent repetition they are relaxed."

*Rarus enim ferme sensus communis in illâ  
Fortunâ.*

JUV.—

" We do not commonly find men of superior sense amongst those of the highest fortune "

—————" For 'tis rare,  
If mighty fortunes common sense can share."

*Rarus sermo illis, et magna libido tacendi.*

JUVENAL.—

" Their discourse was infrequent, and their seeming desire was to be silent."—This is spoken of men who affect silence as a characteristic of gravity and wisdom.—It is thus translated by Dryden :—

" Since silence seems to carry wisdom's power,  
Th' affected rogues, like clocks, speak once an hour."

*Ratio et consilium propriæ ducis artes.* TACITUS.—

" The proper qualities of a general are reason and deliberation." —Inconsiderate rashness may frequently do much in the first instance ; but the leader who acts upon sober reflection, will, in general, be found to prevail in the end.

*Ratio justifica.* Lat.—" The reason which justifies."

*Ratio suasoria.* Lat.—" The reason which persuades."

—These two phrases are used to distinguish, when a speaker is impelled by a different motive from that, by which he means to influence his auditory ; when he secretly *justifies* his measures on one ground, and wishes to *persuade* his hearers on another.

*Rebus angustis animosus atque  
Fortis appare—sapienter idem  
Contraheis vento nimium secunda  
Turgida vela.*

HOR.—



- “ In difficulty and adversity you should assume your steadiness and fortitude—and it will be also prudent, when the wind blows favourably, to reef your overfilled sails.”—The latter part of the sentence is metaphorical. You should not suffer yourselves to be too far elated, or carried away by your success.

*Rebus in angustis facile est contemnere vitam ;  
Fortiter ille facit, qui miser esse potest.*

MARTIAL. —

“ It is easy in adversity to despise death : he has real fortitude who can dare to be wretched.”

“ The coward dares to die ; the brave live on.”

*Rebus secundis etiam egregios duces inolescere.* TACITUS.—“ In the hour of prosperity even the best generals become haughty and insolent.”—It is in the nature of success to intoxicate leaders of every description, and there is no season in which they are more apt to leave open their weak points to a vigilant adversary.

*Rebus sic stantibus.* Lat.—“ Things being so.”—In this state of things.

*Rectè et suaviter.* Lat.—“ Justly and mildly.”—Motto of L. SCARSDALE.

*Rectus in curia.* Lat.—“ Upright in the court.”—A man coming into a court of justice, as the phrase is, “ with clean hands.”

*Reculer pour mieux sauter.* Fr. Prov.—“ To go backward in order to leap the better.”—The metaphor is borrowed from the practice in what is called a running leap. To retreat with prudence for the purpose of coming forward with greater energy.

*Reddere personæ scit convenientia cuique.* HORACE.—“ He knows how to assign what is proper and becoming to each person.”—As a dramatic poet, he

gives to every personage an apposite and characteristic expression.

*Redolet lucerna.* Lat.—“It smells of the lamp.”—This was said by his rivals of Demosthenes, who used to live in a dark subterraneous room, applying himself to study by lamp-light, in order not to be disturbed; and now it is commonly said of literary works in which appears much nice inquiry, and in which the author has sought to shew his manifold knowledge and extensive erudition. \*

*Reductio ad absurdum.* Lat.—A phrase in logic, when your adversary is, or is supposed to be, reduced to submission by shewing him the absurdity of his conclusions.

*Regula ex jure, non juxta ex regula, sumitur.*

JUS. ANTIC.—

“We draw the rule from the law, and not the law from the practice.” \*

*Re infecta.* CÆSAR.—“The affair not having been done.”—He returned *re infecta*—without accomplishing his purpose.

—*Re ipsâ reperi*

*Facilitate nihil esse homini melius neque clementiâ.*

TERENCE.—

“I have found by experience, that nothing is more useful to man than a spirit of mildness and accommodation.”—In the various contacts of human life, the man of bland and gentle manners will, in general, win his way before the person who aims to gain his object by a coarse and undistinguishing austerity.

*Reipublicæ forma, laudari facilius quàm evenire, et si evenit haud diuturna esse potest.* TACITUS.—

“It is much more easy to praise than to establish a republican government; and, when it is esta-

# RE————RE

blished, it cannot be of long duration.”—This assertion of the historian, though often employed, it is out of our province to discuss.

*Relata refero.* Lat.—“I relate what I have heard.”  
—I do not vouch for the truth of what I am saying. \*

*Religentem esse oportet, religiosum nefas.* AELIUS GELLIUS.—“A man should be religious, but not superstitious.”—This was a maxim of ancient days; but it strongly applies to modern times.

—————*Rem facias; rem*

*Recte, si possis; si non, quocunque modo rem.*

HOR.—

“A fortune—make a fortune, by honest means if you can; if not, by any means make a fortune.”  
—This language is put by the poet into the mouth of a corrupt man; it has been thus well translated:

“Get wealth and power, if possible, with grace;  
If not, by any means get wealth and place.”

POPE.

*Renascentur.* Lat.—“They will rise again.”—Motto of V. AVONMORE.

*Renovato nomine.* Lat.—“By a revived name.”—Motto of the Ir. B. WESTCOTE.

*Repente dives nemo factus est bonus.* PUB. SYRUS.—  
“No good man ever became rich suddenly.”—  
Immense and rapid fortunes, generally speaking, are acquired by fraud or violence.

*Repente nemo fit turpissimus.* Lat.—“No one becomes extremely wicked at once.” \*

*Repetens exempla suorum.* VIRG.—“Repeating the example of his ancestors.”—Motto of L. GRENVILLE.

*Requiescat in pace.* Lat.—“May he rest in peace.”—

This inscription is often found on tomb-stones. It is sometimes used ironically, as to a minister departed from office.

*Res angusta domi.* JUVENAL.—“Narrowed circumstances at home.”—He was restrained by the *res angusta domi*—by the severe pressure of poverty.

*Res est sacra miser.* OVID.—“The person of affliction is sacred.”—There is a hallowed respect due to the wretched, which should protect them from farther insult or depression.

*Res est solliciti plena timoris amor.* OVID.—“Love is the perpetual source of fears and anxieties.”

*Respice finem.* LAT.—“Look to the end.”—Before you enter on an affair, let the consequences be well considered.

*Respicere exemplar vitæ morumque jubebo  
Doctum imitatore, et veras hinc ducere voces.*  
HOR.—

“I would advise him who wishes to imitate well, to look closely into life and manners, and thereby to learn to express them with truth.”—Characters, to be striking, should be drawn from nature, not from fancy. This should be particularly observed upon the stage.

“Study the manner and the lives of men,  
And thence by imitation form the scene.”

*Respondeat superior.* LAT. LAW MAXIM.—“Let the principal answer.”—In civil cases the master is always to be considered as responsible for the acts of his servant.

*Respublica.* LAT.—“The common weal.”—Originally meaning nothing more than the general interest, but afterwards used to designate a popular form of government.

# RE———RI

*Res unius ætatis.* Lat.—“A thing of only one age.”—  
This is a phrase used by civilians to denote a legal provision, which by no possibility can pass beyond the first generation.

*Retinens vestigia famæ.* Lat.—“Retracing the achievements of an honourable ancestry.”—Motto of L. RIBBLESDALE.

*Retraxit.* Law Lat.—“He has recalled or revoked.”—  
A term in law, when the plaintiff or demandant says that he will proceed no farther.

*Revenons à nos moutons.* Fr. Phrase.—“Let us return to our sheep.”—A French advocate, pleading the cause of a client who had lost some sheep, talked of every thing but the matter in question, when his unfortunate client recalled him by the above exclamation. It is used in conversation to check any impertinent wandering from the argument.

*Revocate animos.* Lat.—“Rouse your courage.”—  
Motto of the E. of KINNOUL.

*Rex datur propter regnum, non regnum propter regem.*  
*Potentia non est nisi ad bonum.* Lat. Law Maxim.  
—“A king is given to serve the kingdom, not the kingdom to serve the king. Power is only conferred for the purpose of general advantage.”

*Rex est qui metuit nihil ;*  
*Rex est qui cupit nihil.* SENECA.—  
“He is a king who fears nothing ; he is a king who covets nothing.”—Such a man has erected in his own mind an independent sovereignty.

—————*Ridentem dicere verum*  
*Quid vetat ?* HOR.—  
“What forbids a man, when laughing, to speak the truth ?”—Why may not wholesome truths be conveyed in the form of pleasantry ?

*Ride si sapis.* Lat.—“Laugh if you are wise.”—Enjoy

the ridicule which you will find is directed solely against error, ignorance, or folly.

*Ridetur chorda qui semper oberrat eodem.* HOR.—

“That person makes himself ridiculous who is ever harping on one string.”—Nothing is more disgusting than sameness in conversation or writing.

—————*Ridiculum acri*

*Fortius ac melius magnas plerumque secat res.*

HOR.—

“Ridicule is frequently employed with more power and success, even in great affairs, than severity.”—Playful satire may sometimes reform, where serious indignation would be of no avail.

*Rien de plus estimable que la civilité; mais rien de plus ridicule et de plus à charge, que la cérémonie.* FR.—  
“Nothing is of more value than complaisance; nothing more ridiculous or troublesome than mere ceremony.”

*Rien n'empêche tant d'être naturel, que l'envie de le paroître.* ROCHEFOUCAULT.—“Nothing prevents a person from being natural and easy so much as the desire of appearing such.”—The study of itself produces the opposite effect—constraint.

*Rien ne peut arrêter sa vigilante audace.*

*L'Été n'a point de feux, l'hiver n'a point de glace.*

BOILEAU.—

“Nothing can arrest his daring vigilance. For him the summer has no heat, and the winter has no ice.”—This was the eulogy of the poet on Louis XIV. and was afterwards applied to Buonaparte during the unexampled prosperity of his earlier career as a general and emperor.

*Rien ne s'anéantit; non, rien, et la matière,*

*Comme un fleuve éternel, roule toujours entière.*

ROUCHER.—

“Nothing whatever is annihilated. Matter, like an eternal river, still rolls on without diminution.”

—This is a just philosophical maxim, from the pen of an indifferent poet. It is only necessary to look around us, to be convinced that, though every thing perishes, nothing is lost.

*Rien n'est beau que le vrai; le vrai seul est aimable.*  
BOILEAU.—“Nothing is beautiful but truth; and truth alone is lovely.”

*Rien n'est si dangereux qu'un indiscret ami;  
Mieux vaudroit un sage ennemi.*

LA FONTAINE.—

“Nothing is more dangerous than an imprudent friend; it is better to have to deal with a prudent enemy.”—You can more easily guard yourself against the attacks of the latter, than against the indiscretions of the former.

*Rinascè più glorioso.* Ital.—“It rises more gloriously.”  
—Motto of the E. of ROSSLYN.

*Rira bien, qui rira le dernier.* Fr. Prov.—“He laughs successfully who laughs the last.”—Nothing is more ridiculous than when the anticipation of triumph is mocked by a defeat.

*Rispettar il cane per amor del padrone.* Ital.—“To respect the dog for the sake of its master.” \*

*Risu inepto res ineptior nulla est.* Lat.—“Than silly laughter nothing is more silly.”—There is scarcely any thing more absurd, than laughter unseasonably or causelessly indulged.

*Risus abundat in ore stultorum.* Lat.—“Laughter abounds in the mouth of fools.” \*

*Risum teneatis, amici?* HOR.—“Can ye, my friends, abstain from laughter?”—Is not the thing so ridiculous, that even partiality must smile?

*Rixator de lanâ caprinâ.* Lat.—“One who will quarrel about goat's wool.”—A person so captious, that

will dispute on every thing, however absurd or trifling.

*Rôle d'équipage.* Fr.—“A roll or list of the crew.”—An official list of the persons on board, which neutral vessels are compelled to produce in time of war.

*Roué.* Fr.—“A term used to designate a broken-down man of fashion.”—It was first applied by the Regent Duke of Orleans to his licentious companions.

*Rudis indigestaque moles.* OVID.—“A rude and unarranged mass.”—A chaos of undigested matter.

*Ruse contre ruse.* Fr. Phrase.—“Trick against trick.”—Diamond cut diamond.

*Ruse de guerre.* Fr. Phrase.—“A trick of war.”—A stratagem.

*Rus in urbe.* Lat.—“The country in town.”—Describing a situation which partakes of the advantages of both.

——*Rusticus expectat dum defluat amnis; at ille  
Labitur et labetur in omne volubilis ævum.*

HOR.—

“The peasant sits waiting on the bank, until the river shall have passed away; but still the stream flows on, and will continue to flow for ever.”—This is used to mark the disappointed ignorance of those who seem to be of opinion that the same causes will not continue to produce the same effects.

## S.

*Sa boule est demeurée.* Fr. Phrase.—“His bowl has stopped short of the jack.”—He has failed of his object.



*Sæpe intereunt aliis meditantes necem.* Lat.—“Those who plot the destruction of others very often fall themselves the victims.”—The mischiefs which men devise against others, very often recoil, and crush themselves.

*Sæpe premente Deo fert Deus alter opem.* Lat.—“It often happens that while one bad genius oppresses us, a good one comes to our aid.”—Often in misfortunes happy events take place.\*

*Sæpe stylum veritas, iterum quæ digna legi sint*  
*Scripturus : neque te ut miretur turba labores,*  
*Contentus paucis lectoribus.* HOR.—

“You must often turn your style, if you mean to write any thing worthy of being read a second time: nor should you labour to be admired by the multitude, but be content with few readers.”—The first part of this quotation alludes to the *stylus*, or instrument of steel, with the sharp end of which the Romans wrote on a tablet of wax, and with the flat end erased what they deemed imperfect. The meaning therefore is, that the writer who wishes for permanent fame must submit to the labour of repeated correction.

*Sæpius ventis agitur ingens*  
*Pinus, et celsæ graviore casu*  
*Decidunt turres, feriuntque summos*  
*Fulgura montes.* HOR.—

“The loftiest pine is oftenest agitated by the winds; high towers rush to the earth with a heavier fall, and the lightning most frequently strikes the highest mountains.”—The proud and the exalted are more liable to the strokes of adversity than the lowly and the humble.

*Sævi inter se conveniunt ursi.* JUVENAL.—“Even bears with bears agree.”—Even beasts of the most savage nature do not prey upon their own kind. Man is the only animal that is perpetually at war with his fellow-men.

*Sævit amor ferri, et scelerata insania belli.* VIROIL.—  
 “The passions are in arms, and nothing is heard of but the mad wickedness of war.”—This is a good description of that species of phrenzy, which is too frequently the sole cause of national hostilities.

*Sævitque animis ignobile vulgus,  
 Jamque faces et saxa volant: furor arma ministrat.*  
 VIRGIL.—

“The rude rabble are enraged; now the firebrands and stones are seen to fly about; their fury supplies them with arms.”—A striking description of a popular tumult.

*Saltabat melius quam necesse est probæ.* SALLUST.—  
 “She danced much better than became a modest woman.”—Amongst the Romans, to excel in this art was expected only from the public women.

———*Saltat Milonius, ut semel icto  
 Accessit fervor capiti, numerusque lucernis.*  
 HOR.—

“Milonius dances as soon as the wine gets into his heated head, and the lights are doubled to his view.”—Used to describe a drunken frolic, where the actor is in other respects of a distinguished character.

*Salus per Christum Redemptorem.* Lat.—“Salvation through Christ the Redeemer.”—Motto of the Sc. E. of MORAY.

*Salus populi suprema est lex.* Lat.—“To consult the welfare of the people is the first great law.”—The main end of every government should be the well-being of the people, the establishment of order and security, and the diffusion of social happiness.

*Salvo jure.* Lat.—“Saving the right.”—A clause of exception.—Such a thing shall be granted, *salvo jure Regis*, “saving the King’s right,” if it does not encroach upon his rights or prerogative.

*Salva pudore.* Lat.—“Without offence to modesty.”—  
I shall describe the matter “*salva pudore*,” without  
offending the decent eye or ear.

*Sanctio justa, jubens honesta, et prohibens contraria.*  
Lat.—“A just ordinance, commanding what is  
honest, and forbidding the contrary.”—This is the  
proper definition, given by BRACTON, of our muni-  
cipal law.

*Sang froid.* Fr.—“Cold blood.”—Indifference, apathy.

*Sans changer.* Fr.—“Without changing.”—Motto of  
the E. of DERBY.

*Sans Dieu rien.* Fr.—“Nothing without God.”—  
MOTTO OF L. PETRE.

*Sans les femmes, les deux extrémités de la vie seroient sans secours, et le milieu sans plaisir.* Fr.—“Without woman the two extremities of life would be without help, and the middle of it without pleasure.”—  
Were it not for that enchanting sex, our infancy would be without succour, our age without relief, and our manhood without enjoyment.

*Sans tache.* Fr.—“Without stain.”—Motto of V. GORMANSTON, L. TARA, and L. NAPIER.

*Sapere aude.* HOR.—“Dare to be wise.”—Pursue the path of wisdom without regarding the obstacles which may be thrown in your course.—Motto of the E. of MACCLESFIELD.

*Sapiens dominabitur astris.* Lat.—“The wise man will govern the stars.”—His prudence and foresight will enable him to counteract that which, with vulgar minds, is suffered to pass for fate or destiny.

*Sapientum neque paupertas, neque mors, neque vincula terrent.* Lat.—“Neither poverty, nor chains, nor death, can terrify the wise man.”

*Sapientem pascere barbam.* HOR.—“To nurse a wise

beard."—To assume the outward indications of wisdom.

*Sapientes principes sapientum congressu.* Lat. from PLATO.—"Princes become wise from the intercourse of wise men."—The good sense of a monarch may be judged of by that of those whom he takes for his advisers.

*Sapientia prima est, stultitiā caruisse.* HOR.—"The first step to wisdom is to be exempt from folly."—No man can be called wise who makes occasional lapses in point of prudence.

*Satis eloquentiæ, sapientiæ parum.* SALLUST.—"A sufficient share of eloquence, with little wisdom."—A fluent elocution is not always a proof of intrinsic good sense.

*Satis, superque.* Lat.—"Enough, and more than enough."—Applied to an author who overloads his subject, and leaves his reader without ground for reflection or inference.

*Sauve qui peut.* Fr.—"Save himself who can."—The phrase of flight, when a French army is routed.

*Scandalum Magnatum.* Law Lat.—"An offence against Peers."—By a statute of Richard II. punishment is to be inflicted for any scandal or wrong offered to, or uttered against, a noble personage.

*Scelere velandum est scelus.* SENECA.—"One wickedness is to be concealed by another."—The guilt of one crime is too frequently disguised by the perpetration of a second.

*Scelus intra se tacitum qui cogitat ullum,  
Facti crimen habet.* JUVENAL.—  
"He who meditates the commission of a crime has all the guilt of the deed."—In certain cases, the intention is as guilty as the act itself.

*Scilicet, ut fulvum spectatur, in ignibus aurum.*

*Tempore sic duro est inspicienda fides.* OVID.—

“As the yellow gold is tried in the fire, so the faith of friendship can only be known in the season of adversity.”

*Scimus, et hanc veniam petimusque damusque vicissim.*

HOR.—

“This we know; and this allowance we give and admit in turn.”—This phrase is often used in controversial writing, on acceding to the apology of an adversary.

“I own the indulgence; such I give and take.”

FRANCIS.

*Scinditur incertum studia in contraria vulgus.*

VIRGIL.—

“The uncertain multitude is divided by opposite opinions.”—The populace, incapable of judging for themselves, and generally taking their opinions from others, are seldom to be found in a state of unanimity.

*Scio, coactus tua voluntate es.* TERENCE.—“I know, thou art compelled by thy own will.”—You plead necessity when in fact you are biassed only by your own inclination.

*Scio quid valeant humeri, et quid ferre recusent.* LAT.—

“I know what shoulders can bear, and what they cannot support.”—I know my man, and how far his ability can extend.\*

*Scire facias.* LAW LAT.—“Cause it to be known.”—

The name given to a judicial writ, ordering the defendant to shew cause why the execution should not be made out of a judgment which has passed.

*Scire tuum nihil est, nisi te scire hoc sciat alter.* PER-

SUS.—“Your own knowledge is as nothing, unless others know you to possess that knowledge.”

—The chief value of acquired knowledge, with many, is to impress others with a sense of their acquirements.

*Scire volunt omnes, mercedem solvere nemo.*

JUVENAL.—

“Every man wishes to be informed; but few are willing to pay the price;”—to undergo the study and expense.—It is sometimes applied to the *merces* or pay of school-masters.

*Scoglio immoto contro le onde sta.* Ital.—“Like a rock, remains motionless against the waves.”—Motto found on ancient armour.\*

*Scribendi recte, sapere est et principium et fons.*

HOR.—

“To think justly is the first principle and source of all good writing.”—Those writings are of little value, which do not leave the reader either wiser or better than they found him.

“Of writing well, these are the chiefest springs,  
To know the nature and the use of things.”

*Scribimus indocti, doctique poemata passim.* HOR.—

“We, both learned and unlearned, are in the habit of writing poetry.”—Other pursuits are supposed to require some previous study, but most men suppose themselves, as it were instinctively, qualified to become poets, as well as politicians.

*Se a ciascuno l'interno affanno  
Si leggesse in fronte scritto,  
Quanti mai che invidia fanno  
Ci farebbero pietà.*

METASTASIO.—

“If every one's sorrow should appear graven on his face, how many who cause envy would excite pity.”\*

*Secret et hardi.* FR.—“Secret and bold.”—Motto of L. DYNEVOR.

*Secrete amicos admone, lauda palam.* PUB. SYRUS.—  
 “Admonish your friends secretly, but praise them openly.”

*Secundis dubiisque rectus.* Lat.—“Firm in every fortune.”—Motto of V. DUNCAN.

*Secundum formam statuti.* Law Lat.—“According to the form of the statute.”

*Sed fugit, interea fugit, irreparabile tempus.*

VIRGIL.—

“But in the mean while time flies;—time, whose loss is never to be retrieved.”—Used as an admonition against procrastination or delay.

*Sed notat hunc omnis domus, et vicinia tota,  
 Introrsum turpem, speciosum pelle decorâ.*

HOR.—

“This man is regarded by his family and neighbourhood, as a fellow of internal baseness, and exhibiting only a showy outside.”—Used to describe a specious, but at the same time a notorious and confirmed hypocrite. The passage is thus translated by FRANCIS:

“Yet his own house, his neighbours, through  
 his art,  
 Behold an inward baseness in his heart.”

*Sed nunc amoto quæramus seria ludo.*

HOR.—

“But now, laying sportiveness aside, let us look to more serious matter.”—Putting wit and railery out of the question, let us come to facts and arguments.

*Sed nunc non erat his locus.* HOR.—“But there was at this time no place for these matters.”—The observations were sufficiently just in themselves, but they were extraneous, and inapplicable to the subject.

*Sed post est occasio calva.* Lat.—“But opportunity is

bald behind."—This alludes to the figure of Time, as represented by painters, with a *forelock* only, to intimate that, when once past, he cannot by any means be caught or recalled. (Hence the English expression "Take Time by the *forelock*.") An opportunity once missed is most frequently lost for ever.

*Sed sine labe decus.* Lat.—"Honour without a stain."  
—Motto of Earl ELDON.

———*Sed te*

*Nos facimus, Fortuna, Deam, cœloque locamus.*

"We, Fortune! make thee a goddess, and place thee in the heavens."—Or, as DRYDEN has it,

"Fortune a goddess is to fools alone:  
The wise are always masters of their own."

*Segnem ac desidem, et Circo et theatris corruptum militem.* TACITUS.—"A slothful and listless military, debauched by the Circus and the theatres."—A soldiery enervated by the dissipation of a long peace, and estranged from the arts and exercises of war.

*Segnius irritant animos demissa per aurem,  
Quam quæ sunt oculis subjecta fidelibus.*

HOR.—

"The facts, which are merely told, produce a cold impression, compared with that of those which are presented to the eye."—This is a lesson to the tragic poet, who should rather place his reliance on vivid action than on cold narration.

"That which was form'd to captivate the eye,  
The ear must coldly taste. Description's weak,  
And the Muse falters in the vain attempt."

In common life we are indifferent hearers of acts, which, had we been eye-witnesses, would have excited our lively indignation. The French tragedians are much less observant of this maxim than the English or the Germans, who endeavour to give



interest to their pieces by striking representations and theatrical effect.

*Semel abbas semper abbas.* Lat.—“Once an abbé always an abbé.”—Once captain always captain.\*

*Semel in anno licet insanire.* Lat.—“It is allowed once in the year to be foul.”\*

*Semel insanivimus omnes.* Lat.—“We have all at some time been mad.”—Every man must recollect some period in his life when his conduct was not influenced by his reason.

*Semel malus semper præsumitur esse malus.* Lat. Law Maxim.—“Those who are once evil are always presumed to be so.”—This is to be understood in *eodem genere mali*, “in the same kind of evil:” as persons convicted of perjury are not to be admitted as witnesses in any cause, after having once so offended.

*Se minore è in noi l'orgoglio,  
La virtù non è minore.* METASTASIO.—  
“If pride is less in us, virtue is not less.”\*

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———*Semita certè  
Tranquillæ per virtutem patet unica vitæ.*  
JUVENAL.—

“Virtue offers the only path which, in this life, leads to tranquillity.”

*Semper avarus eget.* HOR.—“The miser is ever in want.”

*Semper fidelis.* Lat.—“Always faithful.”—Motto of L. ONSLOW.

*Semper habet lites alternaque jurgia lectus,  
In quo nupta jacet: minimum dormitur in illo,*  
JUVENAL.—

“That bed in which a married woman lies is full of scolding and disputes; it will therefore admit little sleep.”—This is one of the common-place

sarcasms on those contests, which too frequently embitter the matrimonial state.

*Semper honos, nomenque tuum, laudesque manebant.*

VIROIL.—“Your honour, your name, and your praises, shall ever remain.”—Your fame shall be eternised.

*Semper idem.*—*Semper eadem.* Lat.—“Always the same.”—The former phrase is of the masculine and neuter, the latter of the feminine gender.

*Semper inops quicunque capit.* CLAUDIAN.—“The man who desires more is ever poor.”—The avaricious, who are continually extending their wishes, are poor even in the midst of affluence.

*Semper nocuit differre paratis.* LUCAN.—“Delay has always been injurious to those who are prepared.”—When you are ready, you should leave to your adversary no farther time for preparation.

*Semper paratus.* Lat.—“Always ready.”—Motto of L. CLIFFORD.

*Sempre il mal non vien per nuocere.* Ital. Prov.—“Misfortune does not always come to injure.”—That which we take for an infliction sometimes comes as a blessing.

*Senilis stultitia, quæ deliratio appellari solet, senum levium est, non omnium.* CICERO.—“That which is usually called dotage is not the foible of all old men, but only of such as are distinguished by their levity.”

*Se non è vero, è ben trovato.* Ital. Prov.—“If it be not true, it is at least well invented.”—It has the appearance of truth, if it be not true in reality.

*Sequiturque patrem non passibus æquis.* VIRGIL.—“He follows his father, but not with equal paces.”—He follows his predecessor, but with an inferior share of vigour, or ability.

*Sequor, nec inferior.* Lat.—“I follow, but not inferior.”—Motto of L. CREWE.

*Serius cum possim, quod delectantia malim*

*Scribere, tu causa es, lector.*

MARTIAL.—

“That I dwell on lighter topics, when I could handle those which are more serious, thou, reader, art the cause.”—An author must strive to gratify the taste of his readers; for

“Those who live to please, must please to live.”

*Seriatim.* Lat.—“In order.”—According to place or seniority.

*Series implexa causarum.* SENECA.—“The complicated series of causes.”—By this is signified what the ancients expressed by the general term—*Fate*.

*Sero respicitur tellus, ubi fune soluto*

*Currit in immensum panda carina salum.*

OVID.—

“It is late to look back upon the land, when, the cable being loosed, the vessel is making her way into the immense deep.”—We should use all previous circumspection, when about to commit an act which in its consequences may be irretrievable.

*Sero sed serio.* Lat.—“Late, but seriously.”—Motto of the Scotch M. of LOTHIAN and of the M. of SALISBURY.

*Sero venientibus ossa.* Lat.—“The last comer shall have the bones.”—A word of reproach to those who do not steadily maintain the dinner appointments.

*Serpentes avibus gementur, tigris agni.* HORACE.—

“Let serpents couple with birds, and lambs with tigers.”—Let things the most dissonant agree, ere this harsh union be completed.

*Serum est cavendi tempus in mediis malis.* SENECA.—

“The season of caution is past, when we are in the

midst of evils.”—After-thought is wholly useless in many cases, which by due foresight might have been prevented.

*Serus in cælum redeas, diuque*

*Lætus intersis populo.*

HOR.—

“Late may you return to Heaven, and long may you continue to gladden your people with your presence!”—This was the flattering invocation of the poet to the Emperor *Augustus*. It has since become a common-place, addressed to every potentate of every description.

*Serva jugum.* Lat.—“Preserve the yoke.”—This is the complaisant motto of the Sc. E. of *ERROL*.

*Servabo fidem.* Lat.—“I will keep faith.”—Motto of *L. SHERBORNE*.

*Servare cives, major est virtus patriæ patri.* *SENECA*.  
—“To preserve the lives of citizens, is the greatest virtue in the father of his country.”

*Servata fides cineri.* Lat.—“Faithful to the memory of my ancestors.”—Motto of *L. HARROWBY*.

————— *Servetur ad inum*

- *Qualis ab incepto processerit, et sibi constet.*

HOR.—

“Let the character be preserved to the last as it set out from the beginning, and be consistent with itself.”—Let not your conduct, or that of the character which you pourtray, be disgraced by inconsistency.

*Serviet æternum, qui parvo nesciet uti.*

HOR.—

“He must be a perpetual slave, who knows not how to live upon a little.”—Prodigality, in the first instance, is the natural parent of baseness and servility in the second.

*Sexu femina, ingenio vir.* Lat. (Epitaph of Maria Theresa of Austria.)—“Woman by sex and man by mind.”\*

*Si ad naturam vivas, nunquam eris pauper; si ad opinionem, nunquam dives.* SENECA.—“If you live according to the dictates of nature, you will never be poor; if according to the world’s caprice, you never will be rich.”—The natural wants of man are few, and easily satisfied; it is the gratification of their artificial wants that leads the proud and sensual into distress and difficulty.

*Sia dal ciel il principio.* TASSO.—“Let us begin with Heaven.”

*Si antiquitatem spectes est vetustissima, si dignitatem est honoratissima, si jurisdictionem est capacissima.* COKE.—“If you look to its antiquity, it is most ancient—if to its dignity, it is most honourable—if to its jurisdiction, it is most extensive.”—This is the description, given by one of our ablest law-writers, of the English House of Commons.

*Si cadere necesse est, occurrendum discrimini.* TACITUS.—“If a man must fall, he should manfully meet the hazard.”—When the danger is extreme, it should be met with a proportioned energy.”

*Si cæcus cæco ducatum prebet, ambo in foveam cadent.* LAT.—“If the blind leads the blind, they will both fall into the ditch.” \*

*Si caput dolet omnia membra languent.*

LAT. APHORIS.—

“If the head aches all the members languish.”

*Sic delatores, genus hominum publico exitio repertum, et pœnis nunquam satis coercitum, per præmia eliciebantur.* TACITUS.—“Thus were informers, a race of men discovered for public destruction, and never sufficiently restrained by pains or penalties, allured and brought forward by rewards!”—The historian is describing some of the worst evils of a despotic government; and he could not have chosen a stronger instance than in speaking of the

race of informers,—men who have always been the bane of all social intercourse, and the curse of every civil institution.

*Sic donec.* Lat.—“Thus, until—.”—Motto of the E. of BRIDGEWATER.

*Si ceux qui sont ennemis des divertissemens honnêtes, avoient la direction du monde, ils voudroient ôter le printemps et la jeunesse,—l'un de l'année et l'autre de la vie.* BALZAC.—“If those who are the enemies of innocent amusements had the direction of the world, they would take away the spring and youth—the former from the year, and the latter from human life.”

*Sic itur ad astra.* VIRGIL.—“Thus men ascend to the skies.”—Such is the way to immortality.—Motto of the Sc. B. BELLENDEN.

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*Sic omnia fati  
In pejus ruere et retro sublapsa referri.*

VIRGIL.—

“Thus all things are changed for the worse, and at length borne down by fate.”—By the greater number of the ancient poets in particular, every signal misfortune was supposed to spring from a fixed and irrevocable destiny.

*Sic passim.* Lat.—“So every where.”—This is used to denote, that the same sentiment occurs in several passages of the same work.

*Sic præsentibus utaris voluptatibus, ut futuris non noceas.* SENECA.—“Enjoy your present pleasures, so as not to injure those which are to follow.”—Take care in every indulgence not to destroy your powers by excess.

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*Sic quisque pavendo  
Dat vires famæ, nulloque auctore malorum,  
Quæ finire timent.* LUCAN.—

"Thus each person, by his fears, gives wings to rumour; and, without any real source of apprehension, men fear what they themselves have feigned."—The popular apprehension too often makes the mischief which it fears.

*Sic transit gloria mundi.* Lat.—"Thus passes away the glory of this world."—Such are the transitions and fluctuations of worldly splendour, and of human happiness.

*Sicut ante.* Lat.—"As before."

*Sic utere tuo ut alienum non lædas.* Lat. Law Maxim.—"Make use of your own property in such a manner, as not to injure that of another."—This is often applied in cases of nuisance, &c.

*Sic volo, sic jubeo, stat pro ratione voluntas.* Lat.—"Thus I wish and order; my will stands in the place of reason."—This characteristic language is generally put into the mouth of a despot.

*Sic vos non vobis.* VIRGIL.—"So you do not labour for yourselves."—This is merely the commencement of some stanzas, in which the poet complains, that as bees do not make honey, or sheep bear fleeces for their own use, so the profit and honour of his labours had been usurped by others. The application is to those who have suffered by a similar usurpation. See *Hos ego versiculos*, &c.

*Si Deus nobiscum, quis contra nos?* Lat.—"If God be with us, who shall be against us?"—Motto of the Ir. V. MOUNTMORRES.

*Si Dieu n'existait pas il faudrait l'inventer.*

VOLTAIRE.—

"If God did not exist it would be necessary to invent one."\*

*Si dixeris, æstuo, sudat.* Lat.—"If you say that you

are warm, he sweats."—Spoken of such sycophants or "water-flies" as *Orrick* in *Hamlet*, who, amongst other modes of adulation, are ever of the same opinion with those to whom they address themselves.

*Si foret in terris, rideret Heraclitus.* Lat.—"If Heraclitus were on earth, he would laugh."—The philosopher of antiquity who was only remarkable for weeping, must laugh *perforce*, at the absurdity of these arguments or proceedings.

*Si fortuna juvat, caveto tolli;*

*Si fortuna tonat, caveto mergi.*

AUSON.—

"If Fortune favours you, do not be elated;—if she should frown, do not despond."—Preserve an equal mind in all situations.

*Si genus humanum et mortalia temnitis arma;*

*At sperate Deos memores fandi atque nefandi.*

VIRGIL.—

"If you despise the human race, and mortal arms, yet remember that there is a God who is mindful of right and wrong."—Recollect that there is a future state of reward and punishment.

*Si je puis.*

FR.—"If I can."—Motto of the Sc. B. NEWBURGH.

*Si judicas, cognosce; si regnas, jube.* SENECA.—"If you judge, enquire; if you reign, command."—If your office be judicial, inform yourself; if ministerial, you may decide without enquiry.

*Silent leges inter arma.* CICERO.—"The laws are silent in the midst of arms."—The shock of war is too violent to permit calm or equitable discussion.

*Si mens non læva fuisset.* VIRGIL.—"If my (or the) mind had not been perverted," literally, had not been on the *left* side. By the Romans, all omens



relating to human affairs, and occurring on the left side, were considered as unfortunate. It was the reverse of this, when the Heavens were to be consulted, as the right hand of the Divinity was supposed to be the left of the person looking upward, and making his appeal.

*Simia quam similis, turpissima bestia, nobis!* Lat.—

“How like to a man in shape and action is that vile beast the monkey!”—The imitative talents of this animal give rise to the curious query :

“Do chatt’ring monkeys mimic men,  
Or we, turn’d apes, out-monkey them?”

*Si miki pergit quæ vult dicere, ea quæ non vult  
Audiant.*

TERENCE.—

“If he proceeds to state what he pleases against me, he shall have something in return which it will not please him to hear.”

*Simplex munditiis.* Hor.—“Simple in neatness.”—Recommended by propriety of dress, but unencumbered with superfluous ornament.

*Simul et jucunda et idonea dicere vitæ.* Hor.—

“To tell at once what is pleasant and proper in life.”

This is the task of the didactic poet, whose business it is to blend amusement with instruction.

*Sincerum est nisi vas, quodcumque infundis acescit.*

HOR.—

“Unless the vessel be pure, whatever you put in it will turn sour.”—If the young mind be not duly prepared, all subsequent instructions are thrown away.

*Sine Cerere et Baccho friget Venus.* Lat.—“Without the aid of Ceres and Bacchus, Venus freezes.”—Love will speedily cool, says the poet from the school of Epicurus, without the aid of wine and good living.

*Sine cura.* Lat.—“Without charge.”—This is the denomination of places, which do not require any duty to be performed by the grantee. \*

*Sine die.* Lat.—“Without a day.”—The business was deferred *sine die* :—no day was named for its reconsideration, or for a farther meeting.

*Sine invidia.* Lat.—“Without envy.”—Not speaking invidiously.

*Sine odio.* Lat.—“Without hatred.”—I speak *sine odio*—I feel myself divested of all animosity.

*Sine quâ non.* Lat.—“A thing without which another cannot be.”—An indispensable condition. An ingredient absolutely necessary.

*Sine virtute esse amicitia nullo pacto potest; quæ autem inter bonos amicitia dicitur, hæc inter malos factio est.* SALLUST.—“There can be no friendship without virtue; for that intimacy, which amongst good men is called friendship, becomes faction, when it subsists amongst the unprincipled.”

*Singula de nobis anni prædantur euntes.* HOR.—

“Each passing year robs us of a share of what we possessed.”—Talents, beauty, and health, the most valuable possessions of human nature, all fall a prey to the ravages of time.

*Singula quæque locum teneant sortita decenter.*

HOR.—

“Let each thing keep the place which it occupies with propriety.”—The poet is instructing the dramatist not to go into any deviation from propriety of character. The phrase is also used in a political sense, to recommend that all things may preserve their due place and order.

*Si non errasset fecerat ille minus.* MARTIAL.—

“Had he not committed an error he would not have done so much.”—Spoken of a man who has

atoned for a temporary lapse by great efforts of virtue or of valour. Thus more poetically translated,

"Had he not erred, his glory had been less."

*Si nous n'avions point de défauts, nous ne prendrions pas tant de plaisir à en remarquer dans les autres.*

ROCHEFOUCAULT.—"If we had no defects in ourselves, we should not take so much pleasure in remarking those of others."—It is the consciousness of our own weakness that forms the ground of satisfaction on seeing others brought down to the same level.

*Si nous ne nous flattons pas nous-mêmes, la flatterie des autres ne nous pourroit nuire.* BOUHOURS.—

"If we did not flatter ourselves, the flattery of others could do us no harm."—Their incense would be thrown away, if it was not grateful to our self-love.

*Si parva licet componere magnis.* VIRGIL.—"If it be allowable to compare small things with great."

*Si qua vis aptè nubere, nube pari.* OVIN.—

"If you wish fitly to marry, marry your equal."—The poet alludes to an equality of years; but it may also refer to an equality of condition, which contributes much to the happiness of the marriage state, by precluding the vain intolerance too often assumed by the party of higher wealth, rank, or pretensions.

*Si quæris monumentum, circumspice.* LAT.—"If you seek my monument, look around."—This is the epitaph of the architect, (SIR C. WREN) in the church of ST. PAUL, which he designed and erected. If you question my merit, behold my works.

——— *Si quid novisti rectius istis  
Candidus imperti; si non, his utere mecum.*

HOR.—

"If you know any thing more proper than these (precepts), be so candid as to communicate your knowledge; if not, make use of what I have furnished."—Thus translated:

"——— If a better system's thine,  
Impart it freely, or make use of mine."

*Si Romæ fueris, romano vivito more ;  
Si fueris alibi, vivito sicut ibi.*

D. AMBROSIVS.—

"If you are at Rome, live as they do at Rome; if elsewhere, live as they do there." \*

——— *Si sine amore jocisque*

*Nil est jucundum, vivas in amore jocisque.*

HOR.—

"If nothing appears to you delightful without love and sports, then live in sports and love."—A maxim from the *Epicurean* school.

*Si sit prudentia.* Lat.—"If there be but prudence."—  
Motto of L. AUCKLAND.

*Si tibi deficiant medici, medici tibi fiant*

*Hæc tria : mens hilaris, requies, moderata diæta.*

SCHOLA. SALER.—

"Whenever you are in want of physicians, the following precautions will cure you; a merry mind, rest, and moderate regimen." \*

*Sit mihi fas audita loqui.* VIRGIL.—"Let me have permission to state what I have heard."

*Sit mihi quod nunc est, etiam minus, ut mihi vivam*

*Quod superest ævi—si quid superesse volunt Dii.*

HOR.—

"Let me, pray, possess what I now have, or even less, that I may enjoy myself for my remaining days, if Heaven should grant any to remain."

*Sit piger ad pœnas princeps, ad præmiâ velox.* OVID.

—“A monarch should be slow to punish, and swift to reward.”

*Sit tibi terra levis.* Lat.—“Light lie the earth upon thy grave.”—This was the wish of the Romans to a departed friend, from an idea that the clay which covered the guilty dead, was heavy, painful and oppressive.

———*Si veris magna paratur  
Fama bonis, et si successu nuda remoto  
Inspicitur virtus, quicquid laudamus in ullo  
Majorum, fortuna fuit.*

LUCAN.—

“If honest fame attends the truly good; if, setting aside the ultimate success, virtue and valour are alone to be considered, then was his fortune as proud as any to be found in the records of our ancestry.”—This is the poetic incense offered at the shrine of Pompey: it has been kindled anew, and applied to several unfortunate generals, who could not command, though they deserved, success.

*Si vis incolumen, si vis te reddere sanum  
Curas tolle graves, irasci crede profanum.* Lat.—  
“If you wish to preserve yourself in health and safety, avoid all serious cares, and never give way to vehement passion.”—This very useful precept has been translated into somewhat homely verse, as follows:

“If you would safe and happy be, abstain  
From anxious cares, think anger too profane.”

———*Si vis me flere, dolendum est  
Primum ipsi tibi.*

HOR.

“If you wish me to weep you must feel first yourself.”—This was the precept of the didactic to the tragic poet. It is equally applicable to the actor in tragedy.

*Si vis pacem para bellum.* Lat.—“If you wish for peace prepare for war.” \*

——— *Si volet usus,*

*Quem penes arbitrium est et jus et norma loquendi.*

HOR.—

“If usage so wills it, within whose power are the laws and rules of speech.”—The use and pronunciation of particular words and expressions must be governed by the fashion of the day.

*Soi-disant.* Fr.—“Self-called.”—The *soi-disant* Marquis—the self-named Marquis.

*Sola Deo salus.* Lat.—“Safety in God alone.”—Motto of L. ROKEBY.

*Sola juvat virtus.* Lat.—“Virtue alone assists me.”—Motto of the Sc. B. BLANTYRE.

*Solamen miseris socios habuisse doloris.*

VIRGIL.—

“It is a comfort to the wretched to have companions in grief.”—This maxim is true only in a certain degree. It may be admitted, however, that man never suffers so much as when he suffers alone. The sense of sympathy, under other circumstances, tends to diminish the suffering of the individual.

*Sola nobilitas virtus.* Lat.—“Virtue alone is true nobility.”—Motto of the M. of ABERCORN.

*Sola salus servire Deo.* Lat.—“Our only safety is in serving God.”—Motto of the Ir. E. of ROSS.

*Sola virtus invicta.* Lat.—“Virtue alone is invincible.”—Motto of the D. of NORFOLK.

*Solem è mundo tollunt qui amicitiam è vitâ tollunt.* Lat.  
“They remove the sun from the world who take friendship away from life.”

*Solitudinem faciunt, pacem appellant.* TACITUS.—

"They make a desert, and call that tranquillity."—They exterminate a people, and then say, that peace is restored.—It will be for posterity to record that this barbarous solecism was acted upon in various places, at the latter end of the eighteenth century.

*Sol occubuit; nox nulla secuta est.* Lat.—"The sun set, but no night followed."—An ingenious stroke of flattery, addressed to the successor to a throne. The meaning is, "The sun of your father's glory is set, but we feel not the loss, whilst we are enlightened by your radiance."

*Solvit ad diem.* Lat. Law Term.—"He paid it to the day."—This is a plea to an action of debt on a bond or penal bill, by which it is alleged that money was paid on the day assigned.

*Solvuntur tabulæ.* Lat.—"The hills are dismissed."—The defendant is acquitted.

*Soyez ferme.* Fr.—"Be firm."—Persevere. Motto of the Ir. E. of CARRICK.

*Spargere voces in vulgum ambiguas.* VIRGIL.—"To scatter ambiguous sounds amongst the crowd."—To circulate deceptive rumours amongst the populace. This is an imputation frequently attached by either of two contending parties.

———— *Spatio brevi*

*Spem longam reseces: dum loquimur, fugerit in-  
vida*

*Ætas; carpe diem, quam minimum credula postero.*  
HOR.—

"From the short space of life you should exclude distant hopes; for whilst we speak, the envious hours are passing away; enjoy the present time, trusting as little as possible to futurity."

"Thy lengthen'd hopes with prudence bound,  
Proportion'd to the flying hour:

Whilst thus we talk in careless ease,  
The envious moments wing their flight :  
Instant the fleeting pleasures seize,  
Nor trust to-morrow's doubtful light."

FRANCIS.

*Spectas et tu spectaberis.* Lat.—“ You see, and you shall be seen.”—You witness here the exhibition of character ; but, if your faults deserve it, you shall be exhibited in your turn.

*Spectatum admissi, risum teneatis, amici?* HOR.—“ Can even the friends who are admitted to see (the picture) refrain from laughter?”—Must not the risible muscles even of partiality, give way at an exhibition so ridiculous?

*Spectemur agendo.* Lat.—“ Let us be tried by our actions.”—Let us be examined by our conduct. Motto of the E. of BEAULIEU, and of the Jr. V. CLIEFDEN.

*Spem bonam certamque domum reporto.* Lat.—“ I bring home with me a good and certain hope.”—The prospect which I am to open is highly soothing and encouraging.

*Spem prætio non emo.* TERENCE.—“ I do not give prompt payment for hope.”—I do not annex any value to idle expectations.

*Sperate, et vosmet rebus servate secundis.* VIRGIL.—“ Live in hope, and reserve yourselves for more prosperous circumstances.”—An appeal from the only source of consolation left, to companions in severe adversity.

*Sperate miseri, cavete felices.* Lat.—“ Let the wretched live in hope, and the happy be upon their guard.”—The mutability of fortune is such, that the lowest have something to expect, and the highest something to fear.



*Sperat infestis, metuit secundis,*

*Alteram ad sortem bene preparatum  
Pectus.*

HOR.—

"The breast which is well prepared, hopes every thing in adversity, and fears every thing in prosperity."—The philosophic mind can buoy up distress by hope, and curb the insolence of success, by reflecting on its instability. It has been thus whimsically translated :

"When Fortune frowns, with hope ye may get  
tipsy ;  
But when she smiles, suspect the flatt'ring  
gipsy."

——— *Speravimus ista  
Dum fortuna fuit.*

VIRGIL.—

"We too hoped for such things when favoured by fortune."—We presumed as far in our better days.

*Sperne voluptates : nocet empti dolore voluptas.* HOR.

—"Despise all vain enjoyment: it is injurious when purchased at the price of pain."—The pursuit of pleasure to excess, not only takes away the faculty of enjoyment, but leaves a permanent sting behind.

*Spero meliora.* Lat.—"I hope for better times or things."—Motto of the Sc. V. STORMONT and the Sc. B. TORPHICHEN.

*Spes durat avorum.* Lat.—"The hope of my ancestors continues"—Motto of the E. of ROCKFORD.

*Spes mea in Deo.* Lat.—"My hope is in God."—Motto of L. TEYNHAM.

*Spes mea Christus.* Lat.—"Christ is my hope."—Motto of the Ir. E. of LUCAN.

*Spesso la Speme va coll'inganza insieme.* METASTASIO.  
—"Hope and mistake often go together."\*

*Spes tutissima cælis.* Lat.—“The safest hope is in Heaven.”—Motto of the Ir. B. of KINGSTON.

*Spiritus promptus, caro autem infirma.* Lat.—“The spirit is ready, but the flesh is weak.”—How many good resolves, and how many intended virtuous actions which through idleness are not attended to, nor performed! \*

*Spretæ injuria formæ.* VIRGIL.—“The insult offered to her despised beauty.”—This is spoken of the resentment of *Juno*, in consequence of the well-known judgment of *Paris*. The intrigues of courts, where women bear sway, has made it a phrase of modern application.

*Stans pede in uno.* HOA.—“Standing upon one leg.”—A work composed *stans pede in uno*—with no more than an ordinary degree of exertion.

*Stant cætera tigno.* Lat.—“The rest stand on a beam.”—Motto of the B. of ABOYNE.

*Stare decisis, et non movere quicquid.* Lat. Law Maxim.—“To stand by things as decided, and not to disturb those which are tranquil.”—It is generally advisable to act upon the ground of precedent, and to resist all innovation.

*Stare super vias antiquas.* Lat.—“To stand firm on the old paths,” and not give way to any bold novelties.

*Statim daret, ne differendo videretur negare.* CORN. NEP.—“He would give at once, lest by delaying he should seem to deny the favour.”—This language is used by the historian of *Themistocles*. It is in other words the proverb “*Bis dat, &c.*”—“He gives twice who gives soon.”

*Stat magni nominis umbra.* LUCAN.—“He stands the shadow of a mighty name.”—He exhibits only a faint image of his former greatness.

# ST———ST

*Stat promissa fides.* Lat.—“The promised faith remains.”—Motto of the Sc. B. LINDORES.

*Stat pro ratione voluntas.* Lat.—“My will stands in the place of reason.”—Applied to a despot who ordains that his caprices should be obeyed as law.

*Stat sua cuique dies ; breve et irreparabile tempus  
Omnibus est vitæ ; sed famam extendere factis,  
Hoc virtutis opus.* VIRG.—

“Every man has his brief portion of life, and of time, which cannot be recalled ; but it belongs to virtue (or valour) alone to extend our fame by our deeds.”—Superior genius or virtue can overleap the brief span of human life, and consecrate the name of their possessor to immortality.

*Statu quo.* Lat.—“The state in which,” or *in statu quo ante bellum*,—“the state in which both parties were before the war.”—This is used in speaking of belligerent powers when they agree, as a preliminary to peace, to restore their conquests, to return to that condition in which the parties respectively stood before the commencement of hostilities.

*Stare bene ; na, per star meglio, sto qui.* Ital.—“I was well ; hut, by endeavouring to be better, I am here.”—The epitaph on an hypochondriac who, though well in health, was not easy until he had quacked himself into his grave. Used to mark the discontent of those who are dissatisfied when in an eligible situation.

*Stemmata quid faciunt ? Quid prodest, Pontice, longo  
Sanguine censerî ?* JUVENAL.—

“Of what avail are pedigrees ? Of what use is it to derive one’s blood from a long train of lofty ancestors ?”—Without virtue or genius, what are the boasted advantages of high birth ?

*Stimulos dedit æmula virtus.* LUCAN.—“He was spurred

out by rival valour.”—An honourable emulation is the best incentive to acts of greatness.

*Stratum super stratum.* “One layer upon another.”  
—Beds of matter ranged alternately one upon the other.

*Strenua nos exercet inertia ; navibus atque  
Quadrigis petimus bene vivere. Quod petis hic est.*  
HOR.—

“ We are here but idly busy ; our ships and carriages are employed to take us to happiness. That which we seek is on the spot.”—The mere change of place will not afford that happiness which is only to be found in the bosom of honest consciousness.

“ Active in indolence, abroad we roam  
In quest of happiness which dwells at home.  
With vain pursuits fatigu’d, at length you’ll find  
No place excludes it from an equal mind.”

*Strozza l’inimico, o accarezzalo.* MACHIAVELLI.—  
“ Either dispatch your enemy or caress him.” \*

*Studiis et rebus honestis.* Lat.—“ By honest pursuits and studies.”—Motto of L. ASHBURTON.

*Stultitiam patiuntur opes.* Lat.—“ Riches will bear out folly.”—The rich fool is suffered to play such pranks with impunity, as, if played off by one in an inferior station, would meet, not only with derision, but punishment.

“ Their folly pleads the privilege of wealth.”

*Stultitiam simulare loco sapientia summa est.* Lat. Prov.  
—“ To assume the garb of folly is, in certain situations, the most consummate wisdom.”—Such was the conduct of the first *Brutus*, who, by affecting to be mad, eluded the vengeance of *Tarquin*, and ultimately succeeded in expelling that tyrant.

*Stultorum incurata malis pudor ulcera celat.* HOR.—

“The false shame of fools makes them hide their uncured sores.”—It is the height of folly to conceal our faults from those, from whom we may derive amendment. This maxim applies itself both morally and physically.

*Stultum est dicere, putabam.* LAT.—“It is foolish to say, I did not think.”—Ignorance is reckoned a fault.\*

*Stultum est timere quod vitare non potes.* PUB. SYRUS.—“It is idle to dread that which you cannot avoid.”—In such case, instead of giving way to fear, we should summon all our fortitude.

*Stultus labor est ineptiarum.* MARTIAL.—“The labour is silly which is bestowed on trifles.”—Industry is respectable only when it is applied to useful objects; it degenerates and becomes ridiculous, when it is directed to the collection of cockle-shells, butterflies, and such objects as are wholly destitute of profit and of use.

*Stultus nisi quod ipse facit, nil rectum putat.* LAT. PROV.—“The fool thinks nothing well done hut what is done by himself.”—There is often a combination of selfish pride with folly, which leads the person to believe, that he is not only wise, but wise alone.

*Sua cuique voluptas.* LAT. PROV.—“Each man has his own pleasure.”—Every person has a taste for some particular enjoyment.

*Sua quisque exempla debet æquo animo pati.* PHÆDRUS.—“Every man is bound to tolerate the act of which he has himself given the example.”—No man can fairly complain of that, as an injustice, of which he has himself furnished a previous specimen.

*Suave est ex magno tollere æervo.* HOR.—“It is plea-

sant to take from a great heap."—The poet speaks sarcastically of a miser, whose perverse delight is to take from a large board, the little which he dares to use.

*Suave mari magno, turbantibus æquora ventis,  
E terrâ magnum alterius spectare laborem.*

Lucretius.—

"It is pleasant, when the sea runs high, to view from land the great distress of another."—It is not uncommon for men to enjoy the distresses of others, when they can indulge the sense of their own security.

"When raging winds the ruffled deep deform,  
We look at distance, and enjoy the storm;  
Toss'd on the waves with pleasure others see,  
Nor heed their danger, while ourselves are  
free."

*Suaviter et fortiter.* Lat.—"Mildly and firmly."—  
Motto of E. MINTO.

*Suaviter in modo, fortiter in re.* Lat.—"Gentle in the manner, but vigorous in the deed."—In affairs of importance, outward complacency should be joined with inward firmness.—This has been adopted as a motto by the Ir. E. of NEWBURGH.

*Sub cruce candidâ.* Lat.—"Under the fair cross."—  
Motto of L. LOVELL.

*Sub cruce salvæ.* Lat.—"Salvation by the cross."—  
Motto of V. BANGOR.

*Sub hoc signo vinces.* Lat.—"Under this sign thou shalt conquer."—Alluding to the cross which appeared in the air, as the signal of victory, to CONSTANTINE.—Motto of the Ir. V. DE VESCI.

*Sub iudice lis est.* HOR.—"The cause is yet before the judge."—The question remains undecided.

*Sublatâ causâ, tollitur effectus.* Lat.—"When the cause

is removed, the effect must cease."—The efficient cause of a distemper in the human frame, for instance, being done away, its effects must be expected speedily to terminate.

*Sublimi feriam sidera vertice.* HOR.—"My lofty head shall strike the stars."—This flight of the poet is now employed as a common-place pleasantry.

*Sub pœnâ.* Law Lat.—"Under a penalty."—The name given to a writ for the summoning of witnesses.

*Sub silentio.* Lat.—"In silence."—The matter passed *sub silentio*—without any notice being taken.

*Substantia prior et dignior est accidente.* Lat. Law Maxim.—"The substance should be considered as prior to, and of more weight than the accident."—No judgment, it is held, shall be arrested in a court of record for any defect in point of *form*, or unless it be a matter of *substance* on which the judges of those courts are to decide.

*Succedaneum.* Lat.—"A substitute."—A matter substituted. Impudence is frequently used as a *succedaneum* for argument.

*Sufficit ad id, Natura quod poscit.* SENECA.—"We have a sufficiency, when we have what Nature requires."—Her wants are few; and the consciousness of this should teach us limitation and content.

*Suggestio falsi.* Lat.—"The suggestion of a falsehood."—This and the *suppressio veri*, or "suppression of the truth," are the strongest charges which can be made against a public orator or writer.

*Sui cuique mores fingunt fortunam.*

CORN. NEPOS.—

"His own morals (or manners) shape the fortune of every man."—Thus the English proverb "manners make the man."

*Sui generis.* Lat.—“Of its own kind.”—Not to be classed under any ordinary description.

*Suivez raison.* Fr.—“Follow reason.”—Motto of the Ir. E. of ALTAMONT, V. MONTAGUE, and L. KILMAINE.

*Sumite materiam vestris qui scribitis æquam Viribus.* HOR.—

“Let those who write fix on a subject to which their force is equal.”—Every author should look to his mental powers, and consider whether they are equal to the task which he is about to undertake.

*Summam nec metuas diem, nec optes.* MARTIAL.—

“You should neither fear nor wish for your last day.”—The philosophic mind neither timidly shrinks from death, nor desperately wishes to accelerate its approach.

*Summum bonum.* Lat.—“The chief good.”—The object of attainment most desirable, which some of the ancient philosophers stated to be pleasure and others virtue.

*Summum crede nefas animam præferre pudori,  
Et propter vitam vivendi perdere causas.* JUVENAL.—

“Believe it to be the last of all infamies, to prefer your existence to your honour, or, for the sake of life, to lose every inducement to live.”

*Summum jus summa injuria.* Lat.—“The greatest right is the greatest injustice.”—So when a king is possessed of absolute power, or an arbitrary one is granted to a magistrate, though it is supposed that neither will abuse it, nevertheless it is a great injustice to the people, as an encroachment on their rights.\*

*Sum quod eris, fui quod es.* Lat.—“I am what thou



shalt be, as I have been what thou now art.”—An admonition frequently met with as a sepulchral inscription.

*Sunt bona mixta malis, sunt mala mixta bonis.* Lat.—“It is happiness intermixed with misery, it is misery intermixed with happiness.”—Such in general is the aspect of human events and life.\*

*Sunt lacrymæ rerum, et mentem mortalia tangunt.* VIRGIL.—“Tears are due to human misery, and the woes of mortality affect the mind.”—Every virtuous mind, on hearing of such calamities, must be touched by sympathy.

*Sunt superis sua jura.* OVID.—“The gods or supreme powers have their own laws.”—This is sometimes quoted in political discussions, to intimate that the higher powers often overlooked those duties and promises, which are supposed to be binding on the lower orders of the community.

*Suo Marte.* Lat.—“By his own exertion.”—He performed it *suo Marte*; by his own unaided skill and ability.

*Suo sibi gladio hunc jugulo.* TERENCE.—“With his own sword do I stab this man.”—I defeat him, figuratively, and in argument, with the weapons and the admissions which he has himself furnished.

*Super abissus ambulans.* Lat.—“Walking on precipices.”—Applied to one who runs to his ruin from one excess to another.\*

*Superanda omnis fortuna ferendo est.* VIRGIL.—“Every misfortune is to be subdued by patience.”

*Supersedas.* Law Lat.—“You may remove or set aside.”—A writ to stay proceedings.

*Super subjectam materiam.* Lat.—“On the matter submitted.”—A lawyer is not responsible for his opi-

nion, when it is given *super subjectam materiam*, on the circumstances, as they are laid before him by his client.

*Suppressio veri.* Lat.—See *suggestio falsi*.

*Suscipere et finire.* Lat.—“To undertake and to accomplish.”—Motto of the D. of CUMBERLAND.

*Suspectum semper invisumque dominantibus qui proximus destinaretur.* TACITUS.—“The next in succession is ever hated and suspected by those who are actually in possession of the supreme power.”—This can only apply to those governments where the persons in possession of absolute power, fear that it may be wrested from them by violent means. They of course, in the language of our poet,

“Bear, like the Turk, no brother near the throne.”  
POPE.

*Suum cuique.* Lat.—“Let each man have his own.”—Let the laws of property be strictly observed.

*Suum cuique incommodum ferendum est, potius quam de alterius commodis detrahendum.* CICERO.—“Every man should bear his own grievances and inconveniences, rather than detract from or abridge the comforts of another.”

*Suus cuique mos.* TERENCE.—“Each man has his particular habit.”—In opinions and habitudes, there is a permanent diversity, and every person should in fairness be left to the free exercise of his own.

## T.

*Tabula rasa.* Lat.—“A shaven or smoothed tablet.”—His mind is a *tabula rasa*—it is a mere blank. The idea is taken from the waxed tablets of the

ancients, on which they made their *memoranda* with a sharp instrument, called a *stylus*, with the other flatted end of which they afterwards erased what they had written.

*Tacent, satis laudant.* TERENCE.—“ Their silence is sufficient praise.”—It is ample proof of worth, when the censorious have nothing to allege.

*Tâche sans tache.* FR.—“ A work without a stain.”—  
Motto of the Sc. E. of NORTHESK.

*Tacitum vivit sub pectore vulnus.* VIRGIL.—“ The secret wound still lives within the breast.”—The injury is not forgotten, but is treasured up for an opportunity of revenge.

*Tædium vite.* LAT.—“ A weariness of life.”—A disgust of existence. In France, it is called *Ennui*; but this does not amount to the full force of the Latin term.

———*Tale tuum carmen nobis, divine poeta,  
Quale sopor fessis.* VIRGIL.—

“ As pleasing are thy verses to us, divine poet, as sleep is to the weary.”—This compliment, for such it is meant in the original, is sometimes ironically turned against a different description of poets, who are

“ Sleepless themselves, to give their readers  
*sleep!*”

*Talibus ex adyto dictis Cumæa Sibylla  
Horrendas canit ambages, antroque remugit,  
Obscuris vera involvens.* VIRGIL.—

“ In words like these the Sibyl utters her fearful oracles of dubious import, and sounds them forth from her cavern, blending truth with obscurity.”—This quotation is frequently used to reprobate a style which is at once pompous and ambiguous.

*Tam deest avaro quod habet, quam quod non habet.*

PUB. SYRUS.—“ The miser is as much in want of that which he has, as of that which he has not!”

*Tam Marte quam Minervâ.* Lat.—“ As much by Mars as by Minerva.”—He has succeeded “ *tam Marte quam Minervâ*,”—equally by his courage and his genius.

*Tam Marti quam Mercurio.* Lat.—“ As much for Mars as for Mercury.”—As well qualified for war as for business in general.

*Tandem fit surculus arbor.* Lat.—“ A shoot at length becomes a tree.”—Motto of the M. of WATERFORD.

*Tantæne animis cœlestibus iræ?* VIRGIL.—“ Can heavenly minds such anger entertain?”—Is it possible for exalted minds to descend to such low resentments?

*Tant mieux.* Fr.—“ So much the better.”

*Tanto buon, che val niente.* Prov. Ital.—“ So good, that he is good for nothing.”—Applied to that weak good-nature which is injurious to the possessor, without being of advantage to any other person.

*Tanto homini fidus, tantæ virtutis amator.* Lat.—“ A faithful friend to so great a man, and a steady admirer of such distinguished excellence.”

*Tanto più di pregio reca all'opera l'umiltà dell'artista, quanto più aggiunge di valore al numero la nullità del zero.* Ital. BERNINI.—“ The humility of the artist adds so much more merit to the work, as the nullity of a cypher adds to the value of a number.” \*

*Tant pis.* Fr.—“ So much the worse.”

*Tantum de medio sumptis accedit honoris.* HOR.—“ So

much of honour is due to subjects taken from middle or common life."—This is a praise very justly granted to the authors of such plays as *George Barnwell*, or the *Gamester*, where the sentiments come home to every man's business and bosom, as distinguished from those in which emperors, queens, and heroes, fill the scene; whose sorrows astound for the moment, but are as soon forgotten.

*Tantum se fortune permittunt, etiam ut naturam dediscant.* QUINT. CURT.—“They give themselves up so much to fortune, as even to forget their nature.”

*Tantum series juncturaque pollet.* HOR.—“Of so much force are system and connexion.”—A less perfect book, if stamped with these characters, will please more than one of superior quality, in which the principles are scattered, and the reasoning disjointed.

*Tarda sit illa dies et nostro senior ævo.* OVID.—“May that day be late, and more advanced of our times.”—It is the vow the poet makes for the preservation of the days of Augustus. This phrase can equally be applied to any disagreeable event.\*

——— *Tardè, quæ credita lædunt, credimus.* OVIN.—“We are slow to believe that which, if believed, would hurt our feelings.”

*Tarde sed tute.* LAT.—“Slow, but sure.”\*

*Tel brille au second rang qui s'éclipse au premier.* VOLTAIRE.—“A man may shine in the second rank, who would be eclipsed in the first.”—Many who conceive themselves fitted for first-rate characters in life, would in fact appear to greater advantage in subordinate situations.

——— *Tel, en vous lisant, admire chaque trait,  
Qui dans le fond de l'âme et vous craint et vous  
hait.* BOILEAU.—

"Such a person, on reading your work, admires every stroke; but from the bottom of his soul he fears and hates you."—The living satirist excites more fear than regard.

*Tel maître, tel valet.* Fr. Prov.—"Like master, like man."

*Τελος ὁρᾷ μακροῦ βίου.* Gr. *Telos oran macrou biou.*  
—"To see the end of a long life."—This was the wish of Chilon, one of the seven wise men of Greece.

*Telum imbellè sine ictu* VIRGIL.—"A feeble weapon thrown without effect."—Applied metaphorically to a weak or imbecile argument.

*Tel vous semble applaudir, qui vous raille et vous joue ;  
Aimez qu'on vous conseille, et non pas qu'on vous loue.* BOILEAU.—

"That man appears to applaud you, who in fact makes you his jest and his sport. Let your inclination be to those who advise, rather than to those who praise your conduct."—This is an advice which cannot be too frequently repeated to men in power and opulence. Their idle advisers are many, their serious counsellors are few.

*Temeritas est florenti ætatis, prudentia senectutis.* CIC.—  
"Rashness is the characteristic of youth, courage that of age."

*Templa quam dilecta.* LAT.—"Temples how beloved!"  
—Motto of the M. of BUCKINGHAM. This is a poor pun on the family name of Temple.

*Tempora mutantur, et nos mutamur in illa.* LAT.—  
"The times are perpetually changing, and we change with the times."—There is nothing fixed or stable, either in situations or opinions.

"Men change with fortune, manners change with climes,  
Tenets with books, and principles with times."

*Tempora si fuerit nubila, solus eris.* OVID.—

"If the stormy season should arrive you will be alone."—Adversity finds few companions or comforters.

*Tempore ducetur longo fortasse cicatrix :  
Horrent admotas vulnera cruda manus.* OVID.—

"The wound will perhaps be covered by the process of time, but it shrinks from the touch, whilst it is yet recent."—This is figuratively applied to sorrow, in the first burst of which, it will reject the most friendly appeal: some time should therefore be suffered to elapse before any attempt is made to administer consolation.

*Tempore felici multi numerantur amici ;  
Si fortuna perit, nullus amicus erit.* OVID.—

"In happy times we reckon many friends: but if fortune fails, we have none left." \*

*Tempus edax rerum.* HOR.—"Time that devours all things."

*Tempus omnia revelat.* LAT.—"Time reveals all things."—Few things, these two proverbs say, escape the disclosure of time, and nothing its ravages.

*Tenax et fidelis.* LAT.—"Persevering and faithful."—  
Motto of L. CARRINGTON.

—————*Tenet insanabile multos  
Scribendi cacoëthes, et ægro in corde senescit.* JUV.—

"Many have an incurable itch for writing, which takes full possession of their disordered faculties."  
—The race has been numerous, in every age, of those

" ——— who, in despite  
Of nature and their stars, will write."

*Tentanda via est quâ me quoque possim*

*Tollere humo, victorque virum volitare per ora.*

VIRGIL.—

“A course must be tried, by which I also may be enabled to rise from the earth, and triumphantly to spread my fame.”—This is a quotation often applied in a sarcastic way to literary adventurers, who, trying a new path, often mistake deviation for improvement.

*Teneo tenere majores.* Lat.—“I maintain those virtues which my ancestors have maintained.”—Motto of TWEMLOW of HATHERTON.

*Teres atque rotundus.* HOR.—“A man smooth and round in himself.”—One whose conduct, like a polished globe, can surmount all difficulties, and defy every asperity.

*Terræ filius.* Lat.—“A son of the earth.”—An Oxford phrase, signifying a man of no birth.

*Terra malos homines nunc educat, atque pusillos.*

JUVENAL.—

“This earth now maintains, as before, both bad and weak men.”—The condition of the human species, in all ages, is nearly the same.

*Tertium quid.* Lat.—“A third something.”—Struck out by the collision of two opposite forces or principles.

Της φύσεως γραμματεὺς ἦν, τὸν καλάμῳ ἀποβρέζων εἰς νοῦν. SUIDAS. *Tes phuseos grammateus en, ton calamon apobrexon eis noun.*—“He was the writer or interpreter of nature, dipping his pen into mind.”

*Tibi nullum periculum esse perspicio, quod quidem se-junctum sit ab omnium interitu.* CICERO.—“I can see no danger to which you are exposed, separately from the destruction of us all.”



# TI——TO

*Tiens à la vérité* Fr.—“Maintain the truth.”—Motto of L. DE BLAQUIERE.

*Tiens ta foy.* Fr.—“Keep thy faith.”—Motto of E. BATHURST.

*Tiers etat.* Fr.—“The third estate,”—i. e. the Commons, or people.

*Timeo Danaos et dona ferentes.* VIRGIL.—“I fear the Greeks, even when they offer presents.”—I am on my guard against an enemy, and particularly when he proffers kindness.

*Timet pudorem.* Lat.—“He fears shame.”—Motto of the IR. V. DOWNE.

*Timidus se vocat cautum, parcum sordidus.* Lat. Prov.—“The cowardly man says, that he is cautious; the miser, that he is sparing.”—We have each an excuse or palliation for our respective faults.

*Tirar il sasso e nascondere la mano.* Ital.—“To throw a stone and hide the hand.”—To play a trick.\*

*Tirer le diable par la queue.* Fr. Prov.—“To pull the devil by the tail.”—To be put to one's shifts for a livelihood.

*Toga virilis.* Lat.—“The manly robe.”—This was the dress which the Roman youth assumed on reaching a certain period of life. He has assumed the *toga virilis*—he has entered into a state of manhood.

*Τὸ ὅλον.* Gr. *To holon.*—“The whole.”—Unity.

*Τὸ καλόν.* Gr. *To kalon.*—“The *summum bonum*.”—The supreme good.

*Tolle jocos—non est jocus esse malignum.* Lat.—“Away with such jests—there is no jest in being malignant.”—This is properly applied to that sarcastic merriment, which wounds the peace or feel-

ings of the individual, for the purpose of giving entertainment to the many.

*Tolle moras—semper nocuit differre paratis.* LUCAN.—  
“Away with all delays—it is ever injurious to postpone, when you are in readiness.”—The application is in particular to war. When you are ready, you should allow the enemy no time for preparation.

*Tolluntur in altum,  
Ut lapsu graviore ruant.* CLAUDIAN.—  
“They are raised to a great height, that they may tumble with a heavier fall.”—Some men seem to have been raised to the summit of their ambition, only to aggravate the subsequent reverses which Providence has doomed them to experience.

Τὸ πρεπον. Gr. *To prepon*.—“That which is decorous.”  
—Decency, or decorum.

*Tot homines quot sententiæ.* TER.—“So many men, so many opinions.”—There will be as many different suffrages as heads.

*Toties quoties.* Lat.—“As many times as, then so often.”—A term frequently used in law proceedings, as if A. B. commit a certain offence, he shall be fined 10*l.* and so on, *toties quoties*, viz. on every repetition of the offence, he shall incur a similar penalty.

*Toto cælo.* Lat.—“By the whole heavens.”—The men differ *toto cælo*: their dispositions are as opposite as the two poles.

*Totus hic locus est contemnendus in nobis, non negligendus in nostris.* CICERO.—“This place (the place of our sepulture) is wholly to be disregarded by us, but not to be neglected by our surviving friends.”

*Totus in toto, et totus in quâlibet parte.* Lat.—“Whole

## TO———TO

in itself, and whole in every part."—This was the definition given by the ancient scholiasts of the human mind.

*Totus mundus agit histrionem.* Lat.—"All the world acts the player."—All the world's a stage.

*Tou Aπoтeueiv Eveka.* Gr. *Tou aristeuoin eneka.*—"In order to excel."—Motto to the crest of L. HENNIKER.

*Toujours prêt.* Fr.—"Alwsys ready."—Motto of the Ir. M. of ANTAIM and E. CLANWILLIAM.

*Toujours propice.* Fr.—"Ever propitious."—Motto of the Ir. V. CREMORNE.

*Tourner casaque.* Fr.—"To become a turn-coat."—In former times this was regarded as a disgrace!

*Tous frais faits.* Fr.—"All expenses paid."

*Tous les hommes sont foux, et malgré tous leurs soins,  
Ne diffèrent entr'eux, que du plus ou du moins.*

BOILEAU.—

"All men are mad, and with every effort they can only differ in the degree."—There will only be the more mad and the less mad.

*Tout bien ou rien.* Fr.—"The whole or nothing."—Motto of the E. of GAINSBOROUGH.

*Tout éloge imposteur blesse une âme sincère.*

BOILEAU.—

"Nothing wounds a feeling mind more than praise unjustly bestowed."

*Tout est pris.* Fr. VOLTAIRE.—"All is taken."—Thus says a man of letters who finds no means of displaying his genius, thus an artist who finds no more scope to exercise his talents on new objects, thus a speculating man who finds no more means of employing his industry. \*

*Tout le monde se plaint de sa mémoire, et personne ne se plaint de son jugement.* ROCHEFOUCAULT.—

"Every man complains of his memory, but no man complains of his judgment."—However great the cause may be, our pride will not suffer us to impeach the latter.

*Tout vient de Dieu.* FR.—"All things come from God."  
—Motto of L. CLINTON.

*Traditus non victus.* Lat.—"Yielded, but not conquered."

——— *Trahit ipse furoris*

*Impetus, et visum est lenti quæsisse nocentum.*

LUCAN.—

"They are borne away by the violence of their rage, and they think it a waste of time to enquire who are the guilty."—This is a forcible description of popular and indiscriminate vengeance.

*Trahit sua quemque voluptas.* VIRGIL.—"Each man is led by his own peculiar taste or pleasure."—A remark on the ever-prevailing diversity of tastes and passions.

*Transeat in exemplum.* Lat.—"May it pass into an example."—May an act so meritorious stand recorded as a precedent for others to follow.

*Tria juncta in uno.* Lat.—"Three joined in one."—This is sometimes used in speaking of the Trinity;—oftener in speaking of a political coalition, consisting of three members.

*Tribus Anticyris caput insanabile.* HOR.—"A head incurable by three Anticyræ."—The island of Anticyra, in the Archipelago, was famous for the growth of hellebore, which is administered to purge the head.—The phrase, therefore, means an incurable madman.

# TR———TU

*Triumpho morte tam vitâ.* Lat.—“I triumph in death, as in life.”—Motto of the Ir. V. ALLEN.

*Tros Tyriusve mihi nullo discrimine agetur.*

VIRGIL.—

“The Trojan and the Tyrian shall be treated by me without distinction.”—I profess no attachment to either of the contending parties, and shall of course speak of them with due impartiality.

*Truditur dies die.* HOR.—“One day is pressed onward by another.”—The progress of time, however neglected by man, is silent and irresistible.

*Truditur dies die,*

*Novæque pergunt interire lunæ.*

*Tu secunda marmora*

*Locas sub ipsum funus, et sepulchri*

*Immemor struis domos.*

HOR.—

“Day presses on the heels of day,  
And moons increase to their decay;  
But you, with thoughtless pride elate,  
Unconscious of impending fate,  
Command the pillar'd dome to rise;  
When lo! thy tomb forgotten lies.”

FRANCIS.

*Tuo res ogitur, paries cum proximus ordet.* HOR.—

“Your affairs are at stake, when the next house is on fire.”—We should remember, that the calamity which afflicts our neighbour, most seriously threatens ourselves.

*Tuebor.* Lat.—“I will defend.”—Motto of V. TORRINGTON.

*Tu ne cede malis, sed contra audentior ito.* VIRGIL.—

“Do not yield to misfortunes, but meet them on the contrary with fortitude.”—You can only subdue adversity, by bearing up against it. The four first words form the motto of the Ir. B. MILTON.

*Tuo tibi iudicio est utendum. Virtutis et vitiorum grave ipsius conscientia pondus est; quâ sublata jacent omnia.* CICERO.—“You must use your own judgment on yourself. Great is the weight of conscience in deciding on your own virtues and vices: if that be taken away, all is lost.”

*Turpe est aliud loqui, aliud sentire; quanto turpius aliud scribere, aliud sentire!* SENECA.—“It is dishonourable to speak one thing, and to think another; but how much more base is it to write that which is contrary to a man's real sentiments!”—The act of *writing* is of greater deliberation, and of broader tendency. An attempt to deceive in this way, is therefore more highly criminal. If this maxim were properly felt by party writers, the world would not be inundated by such a torrent of falsehood.

*Turpe est in patriâ peregrinari, et in iis rebus quæ ad patriam pertinent hospitem esse.* MANUTIUS.—“It is shameful for a man to live as a stranger in his own country, and to be uninformed of her affairs and interests.”—This is a maxim which should be impressed upon the minds of all young travellers. If they would previously make themselves informed of the affairs of their own country, they would be likely to reap something different from a harvest of follies on their foreign tour.

*Turpe est laudari ab illaudatis.* Lat.—“It is degrading to be commended by those, who are not themselves worthy of praise.”

*Turpe est viro, id in quo quotidie versatur ignorare.* Lat.—“It is shameful that a man should be ignorant of that, in which he is every day employed.”

*Turpis et ridicula res est elementarius senex: juveni parandum, seni utendum est.* SENECA.—“Nothing can be so ridiculous or absurd as to see an old man in his rudiments. It is for youth to acquire, and for age to employ those acquirements.”

*Turpiter obticuit, sublato jure nocendi.* Lat.—“He was shamefully silent, when he had lost the power to injure.”

*Tuta timens.* Lat.—“Fearing even that which is safe.”  
—Men who are at the pinnacle of fortune, should know that they are not beyond the reach of its vicissitudes.

*Tutor et ultor.* Lat.—“The protector and the avenger.”  
—A compliment of little meaning, but which is generally found on the medals inscribed to a successful prince or potentate.

*Tutus ille non est quem omnes oderunt.* Lat.—“He, whom all men hate, cannot be safe.”—More especially true when spoken of a despot.

*Tuum est.* Lat.—“It is your own.”—Motto of E. COWPER.

## U.

*Uberibus semper lacrymis, semperque paratis  
In statione sua, atque expectantibus illam  
Quo jubeat manare.* JUV.—

“She has an inexhaustible fund of tears ready at a call, and the flow of which she has only to direct.”  
—A man's tears, says the ingenious Mrs. Inchbald, seem to come from a distance—those of a woman drop in upon us as ready visitants.

*Uberrima fides.* Lat. Phrase.—“A full growth of confidence.”—An implicit faith or reliance.

*Ubiunque ars ostentatur, veritas abesse videtur.* Lat.—  
“Wherever art is displayed, truth seems to be wanting.”—We seldom witness a laborious exertion to excite interest or to give pleasure, without beginning to doubt the reality of the interest or pleasure which is thus forced upon us.

*Ubi idem et maximus et honestissimus amor est, aliquando præstat morteungi, quam vitâ distrahi.* VALER.

MAX.—“Where there is the greatest and most honourable love, it is sometimes better to be joined in death, than separated in life.”

*Ubi jus incertum, ibi jus nullum.* Lat. Law Maxim.—

“Where the law is uncertain, there is no law.”—No legal decision can properly be made on vague and undefined enactments.

*Ubi lapsus?—Quid feci?* Lat.—“Where have I fallen?—What have I done?”—Motto of V. COURTENAY.

*Ubi major pars est, ibi est tatum.* Lat. Law Maxim.—

“Where the greater part is, there by law is the whole.”—The only way of determining the acts of many, is by the major part; as the majority in parliament enact laws, &c.

*Ubi mel, ibi apes.* PLAUTUS.—“Where honey is to be found, there will be bees.”—Where pleasing attraction exists, there will be no want of followers.

*Ubi plura nitent in carmine, non ego paucis  
Offendar maculis, quas aut incuria fudit,  
Aut humana parum cavit natura.*

HOR.—

“When many beauties appear in a work, I will not cavil at a few faults, proceeding either from negligence, or from the imperfection of our nature.”—In a great work of general merit, candour requires that we should excuse any small or partial defect.

“For, in a poem elegantly writ,  
I will not quarrel with a small mistake,  
Such as our nature’s frailty may excuse.”

ROSCOMMON.—

*Ubique patriam reminisci.* Lat.—“Every where to remember our country.”—Motto of the E. of MALMESBURY.

*Ubi reddunt ova columbæ.* JUVENAL.—“Where the



pigeons lay their eggs."—This, at Rome, was in the interstices under the roofs of houses; in the garrets of which then, as now, poets had that honourable residence, which by some is called, "the first floor down the chimney," and, by others, "the roost of eminence," and still more generally, "the *Attic story*."

*Ubi supra.* Lat.—"Where above-mentioned."—A reference to a preceding quotation.

*Ubi velis nolunt, ubi nolis cupiunt ultro.*

TERENCE.—

"When you are willing, they are disinclined—when you are averse, they are willing."—This is rather a severe description of the caprices of woman. It has been thus translated:

"You would, they won't; when you would not, they would;  
Consent doth freeze, denial fires their blood."

*Udum et molle lutum es; nunc nunc properandus, et acri  
Fingendus sine fine rotâ.*

PERSIUS.—

"Thou art now hut soft and moist clay, and therefore instantly and incessantly to be formed by the glowing wheel."—The allusion is to the potter's wheel, and the application is to the mind of youth, which should be formed with assiduity, whilst it is tender, pliant, and susceptible.

*Ultima ratio regum.* Lat.—"The last reasoning of kings."—An appeal to violence and hostility. This inscription, if we rightly recollect, was ordered to be graven by Louis XIV. on his cannon.

———*Ultima semper*

*Expectanda dies homini est, dicique beatus  
Ante obitum nemo supremæque funera debet.*

OVID.—

"Man should ever look to his last day, and no man should be accounted happy before his decease,

or until his funeral rites are performed."—Such is the instability of human affairs, that no man should be deemed fortunate, until death has precluded any possibility of farther change.

"For no frail man, however great or high,  
Can he concluded blest before he die."

*Ult. ultimus.* Lat.—"The last."

*Una salus victis, nullam sperare salutem.* VIRGIL.—

"The only hope for the conquered is, to expect no safety."—The resolute despair of the vanquished sometimes brings about a relief not to be effected by any other means.

*Unde habeas quærit nemo; sed oportet habere.* JUVENAL.

—"No man enquires how you have obtained your wealth; but it is necessary to possess it."—All men pay respect to riches, without enquiring very scrupulously into the means by which they have been obtained.

*Unde tibi frontem libertatemque parentis,*

*Cum facias pejora senex?* JUVENAL.—

"Whence do you derive the power and privilege of a parent, when you, though an old man, fall into greater errors?"—How can you presume to chide your juniors, when you, though advanced in years, set the vicious example?

*Un Dieu, un roy.* Fr.—"One God, one king."—Motto of L. LYTTLETON.

*Un enfant, en ouvrant les yeux, doit voir la patrie, et jusqu'à la mort ne voir qu'elle.* ROUSSEAU.—

"The infant, on first opening his eyes, ought to see his country, and to the hour of his death never to lose sight of it."—The love of our country should be implanted early, and nourished through life.

*Unguibus et rostro.* Lat.—"With talons and beak."—

—He fought *unguis et rostro* tooth and nail—  
with determined vigour.

*Unguis in ulcere.* CICERO.—“A nail in the wound.”—This strong phrase was applied by the orator to the conspirator Catiline.—“Your country,” he would have said in a paraphrase, “has received a dangerous wound, into which you, vulture-like, infix your talons, for the purpose of irritating and keeping it open.”

*Un homme d'esprit seroit souvent bien embarrassé sans la compagnie des sots.* ROCHEFOUCAULT.—“A man of wit would be often much embarrassed without the company of fools.”—He would lack a butt for his sarcasms.

*Un homme, toujours satisfait de lui-même, peu souvent l'est des autres : rarement on l'est de lui.* ROCHEFOUCAULT.—“A man who is always well satisfied with himself, is seldom so with others; and others are as little pleased with him.”—A man, who has an overweening conceit of himself, is too proud to be pleased with the efforts of others, and, by that pride, is sure to excite a general disgust against himself.

*Uni æquis virtuti, atque ejus amicis.* HOR.—“Friendly to virtue alone, and to the friends of virtue.”—The three first words form the motto of the E. of MANSFIELD.

*Unica virtus necessaria.* LAT.—“Virtue is the only thing necessary.”—Motto of the Ir. E. of MORNINGTON.

*Uni quippe vacat, studiis adiuva carenti,  
Humanum lugere genus.* LUCAN.—

“There is only one man, who, being equally free from attachments and resentments, is at leisure to weep for the miseries of the human race.”—This praise, which the poet has given to Cato, applies to

# UN ————— UN

the disinterested patriot, who sighs only for the sufferings of his country.

*Un je servirai.* Fr.—“One I will serve.”—Motto of the Earls of PEMBROKE and CAERNARVON.

*Uno avulso, non deficit alter.* VIRGIL.—“When one is plucked away, another shall not be wanting.”—Used in a political sense—remove that man, and you will have his like for a successor.

*Un roy, une foy, une loy.* Fr.—“One king, one faith, one law.”—Motto of the Ir. M. of CLAN-RICARDE.

*Un sot à triple étage.* Fr.—“A fool of the third story.”—An egregious blockhead.

*Un sot trouve toujours un plus sot qui l'admire.*

BOILEAU.—

“A fool always finds a greater fool to admire him.”—Used in reproaching a silly or adulatory commendation of an indifferent work.

*Un ‘tiens’ vaut mieux que deux ‘tu l’auras.’* Fr. Prov.—“One ‘hold fast’ is better than two ‘I’ll give thee.’”—A bird in the hand, &c.

*Un tout seul.* Fr.—“One alone.”—Motto of the Ir. E. VERNEY.

*Unus homo nobis cunctando restituit rem ;  
Non ponebat enim rumores ante salutem.*

Fragment of ENNIUS.—

“One man by delay restored the state ; for he preferred the public safety to idle report.”—This was applied to Fabius, who, by prudently avoiding a battle, at length wasted away the army of Hannibal, the inveterate and sworn enemy of the Romans. It is now sometimes quoted, when caution or delay is to be justified on the part of a general or a statesman.

————— *Unus utrique*

*Error ; sed variis illudit partibus.*

HOR.—

"The same error belongs to each ; but it mocks them in different ways."—Several men may engage in a pursuit of the same folly ; yet each may travel by a different road.

*Urbem lateritiam invenit, marmoream reliquit.* SUE-  
RONIUS.—"He found a city built of bricks, and  
he left it constructed of marble."—This was the  
boast of *Augustus*, with respect to the city of  
Rome. It is sometimes flatteringly applied to  
other princely suggestors or promoters of great  
improvements.

*Urit enim fulgore suo qui prægravat artes  
Infra se positas : extinctus amabitur idem.*

HOR.—

"He is consumed by his own brightness, who  
depresses the arts beneath him ; yet he, after his  
decease, shall be admired."—The man of exalted  
genius throws, by the splendour of his talents, all  
inferior merits into shade. He is therefore ex-  
posed to all the shafts of cotemporary jealousy.  
His death alone can deprive envy of her sting ;  
then those who were most forward to detract, will  
be the first to do justice to his merits.

"Sure fate of all, beneath whose rising ray  
Each star of meaner merit fades away ;  
Oppress'd we feel the beam directly beat:  
Those suns of glory please not till they set."

Pope's Imitations.

*Usque ad aras.* Lat.—"To the very altars."

——— *Usque adeone*

*Scire tuum nihil est, nisi te scire hoc sciat alter ?*

PERSIUS.—

"Is therefore your own knowledge to pass for  
nothing, unless others are aware of that know-  
ledge?"—Is it the sole object of your studies  
to impress others with a sense of your acquire-  
ments?

*Usque adeone mori miserum est?* VIRGIL.—“Is it then so very wretched a thing to die?”—Are the thoughts of mortality so very dreadful?

*Usque ad sidera tellus.* Lat.—“Earth rises itself up till to the stars.” \*

*Usus forensis.* Lat.—The practice of pleading at the bar.

*Ut ameris, amabilis esto.* OVID.—“That you may be loved, be deserving of love.”—To merit regard, is the surest mode of obtaining it.

*Ut apes geometriam.* Lat.—“As bees practise geometry.”—Motto of the M. of LANSDOWNE.

*Utatur motu animi, qui uti ratione non potest.* Lat.—“Let him be guided by his passions, who can make no use of his reason.”—Fools may be impelled by their passions; but the man of reason is left without an excuse.

*Utcunque placuerit Deo.* Lat.—“As it shall please God.”—Motto of E. HOWE.

*Ut desint vires tamen est laudanda voluntas.* OVID.—“Although the strength may be wanting, yet the will ought to be praised.”—The excellence of the intention deserves admiration, notwithstanding the inability to execute that intention.

*Utendum est ætate; cito pede præterit ætas;  
Quàm cuperes votis hunc revocare diem?*

OVID.—

“You should employ your youth, which passes swiftly away. With how many wishes would you not then endeavour to recall the present day?”

*Uterque bonus belli pacisque minister.* Lat.—“Each may be considered as well qualified to act both in war and peace.”—This is a high but an uncommon character.

*Ut homo est, ita morem gerat.* TERENCE.—“As the man is, so you should conduct yourself.”—This is a practical maxim of the most useful kind. The dexterous man who has a purpose to carry, will be full of deference before the lofty, easy with the free, and complacent with the humble.

*Utile dulci.* Lat.—“The useful with the pleasant.”—To say that he has combined the *utile dulci*—is to give the very first praise to a writer.

*Utilium-sagax rerum.* HOR.—“Sagacious in making useful discoveries.”

*Utinam tam facile vera invenire possem, quam falsa convincere.* CICERO.—“I wish that I could as easily discover the truth, as I can detect the falsehood.”—I have no clue to the former; but the latter betrays itself by its inconsistency.

*Ut possidetis.* Lat.—“As you possess.”—A diplomatic phrase, used when two sovereigns, after sacrificing a number of human lives, &c. chuse to make peace, “both retaining the possessions which they have acquired.”—Its opposite is the *status quo*, when both parties re-enter into the condition in which they stood before the war.

*Utitur in re non dubiâ testibus non necessariis.*

CICERO.—

“He uses unnecessary proofs on an indisputable point.”—There are those who affect to be very profound in arguing a clear case. Such persons contend without an opponent, and triumph without a victory.

*Ut metus ad omnes, pena ad paucos perveniret.* Lat. Law Max.—“That fear should reach to all, and punishment be inflicted on few.”—It is an ancient maxim of criminal justice that the few might be punished, and the many be deterred.

———*Ut nec pes, nec caput uni  
Reddatur formæ.*

HOR.—

"So that neither the foot nor the head shall belong to the same form."—Applied to a dramatic piece or to a picture, where all is incongruity.

*Ut nemo in sese tentat descendere nemo!*

*Sed præcedenti spectatur mantica tergo,*  
*Quæsieris.*

PERS.—

"You ask why no man attempts to descend into himself, but looks to the wallet on the shoulders of him who precedes."—The allusion is to the fable, where men are represented as marching in a line with a double wallet, the forward part containing their neighbour's faults, whilst their own are slung unseen behind their backs.

*Ut pictura, poesis erit.* HOR.—"It will ever be in poetry, as in painting."—There must always be an affinity between those sister arts.

*Ut proxim.* LAT.—"That I may do good."—Motto of L. FOLEY.

*Utque alios industria, ita hunc ignavia ad famam protulerat.* TACITUS.—"Other men have been advanced to fame by industrious exertion, but this man has succeeded by mere sluggishness and indolence."—The person in question owes not his elevation to his deserts.

*Ut quimus, quando ut volumus non licet.* TERENCE.—

"When we cannot act as we wish, we must act as we can."—Every man should accommodate himself to circumstances, and particularly in suiting his aims to his powers.

*Ut quisque suum vult esse, ita est.* TERENCE.—"As every man wishes his (offspring) to be, so it is."—The minds of children are of so plastic a nature, that, if they do not answer the hopes of the parent, it is in the greater number of instances to be attributed to his neglect of their education.



## UT———UT

*Ut quocunque paratus.* Lat.—“Prepared on every side.”—Motto of the Ir. E. of CAVAN.

*Ut redeat miseris, abeat fortuna superbis.*

HOR.—

“That fortune may quit the proud, and return to the wretched.”—That something like the natural equality of condition may be restored.

*Utrum horum maius accipe.* Lat.—“Take whichever of these you prefer.”—A conclusion generally made in argument, after having offered a choice of difficulties.

*Ut sæpe summa ingenia in occulto latent !*

PLAUTUS.—

“How often men of the greatest genius are lost in obscurity!”—The exercise and use of surpassing talents are frequently lost to the world through the want of protection and cultivation.

*Ut sementem feceris, ita et metes.* CICERO.—“As you have sown, so shall you reap.”—As your conduct has been, so shall be its fruits.

*Ut sit mens sana in corpore sano.*

JUVENAL.—

“May we have a sound mind in a sound body.”—Such is the prayer which the satirist says we should make to the gods.\*

*Ut vellem, his potius nugis tota illa dedisset*

*Tempora sæviticæ !*

JUVENAL.—

“Would to heaven he had given up to trifles like these, *all* the time which he devoted to savage and cruel purposes!”—Spoken of a tyrant whose days were divided between frivolous pursuits and barbarous inflictions.

V.

*Vacare culpá magnum est solatium.* CICERO.—

"Not to deserve blame is a great consolation."

*Vacuus cantat coram latrone viator.* JUVENAL.—

"The man with an empty purse may sing before the robber."—He of course can lose nothing.

*Vade mecum.* Lat.—"Go with me."—A young man's *vade mecum*,—that which should be his constant companion.

*Væ victis!* Lat.—"Woe to the conquered!"—If it should come to that point, *væ victis*—it will be a war of extermination.

*Valeat quantum valere potest.* Lat.—"Let it prevail as far as it may."—Let the argument pass for as much as it is worth.

*Valeat res ludicra.* HOR.—"Farewell to the ridiculous."—Let us leave of all foolery.

*Valet anchora virtus.* Lat.—"Virtue is a sheet-anchor."  
Motto of V. GARDNER.

*Valete ac plaudite.* TERENCE.—"Farewell, and applaud."—This was the conclusion of the Latin comedy. It is now sometimes used in the way of triumphant irony at the conclusion of a political discourse.

*Valet ima summis*

*Mutare, et insignem attenuat Deus,  
Obscura promens.*

HOR.—

"The Deity can change the lowest into the highest—can extinguish the proud, and bring forward the humble."—Every sublunary change is marked out by the finger of Providence.

*Val meglio un asino vivo che un dottor morto.* Ital.—“A live ass is better than a dead doctor.”—The comfort of those who are afraid of ruining their constitutions by studying too much.\*

*Vana quoque ad veros accessit fama timores.*

LUCAN.—

“Idle rumours were also added to founded apprehensions.”—This is a phrase often quoted, as the circumstance constantly recurs, in every great crisis of national difficulty or danger.

*Varium et mutabile semper*

*Fœmina.*

VIRGIL.—

“A woman is always changeable and capricious.”—The opinions of that sex are ever fluctuating.

*Vedettes.* Fr. Milit. Term.—Sentinels on horseback, to watch and give notice of the approach of an enemy.

*Vehimur in altum.* Lat.—“We are inclined to the sublime.”\*

*Velim mehercule cum istis errare, quam cum aliis recte sentire.* Lat.—“I would rather in fact err with those men, than think rightly with others.”—I so much approve their general consistency, that, though they may be erroneous in this single point, they still shall have my concurrence.

*Velis et remis.* Lat.—“With sails and oars.”—He pushed forward *velis et remis*—by all possible means.

*Velle suum cuique, nec voto vivitur uno.* PERSIUS.—

“Each man has his own wish: the inclinations of all cannot be the same.”—Taste and opinion must differ in men and in nations.

————— *Velocius ac citius nos*

*Corrumpanit vitiorum exempla domestica; magnis  
Cum subeant animas auctoribus.*

JUV.—

"We are more speedily and fatally corrupted by domestic examples of vice, and particularly when they are pressed on our minds, as from authority."—Such is the effect, for instance, of the bad example of a father or mother upon children of either sex.

*Velox consilium sequitur poenitentia.* LABER.—

"Hasty counsels are generally followed by repentance."

*Veluti in speculum.* Lat.—"As if in a mirror, or looking-glass."—You shall here see your follies reflected.

*Venalis populus, venalis curia patrum.* Lat.—"The people are venal, and the senate is equally venal."—A description once given of *Rome*. It would not now be necessary to travel to Rome, in order to make the application.

*Vendentem thus et odorea.* HOR.—"Selling frankincense and perfumes,"—applied to such pamphlets as are destined to wrap up grocery, line trunks, &c.

*Vendidit hic auro patriam.* VEROIL.—"He sold his country for gold."—He is nothing less than a venal traitor.

*Venenum in auro bibitur.* SENECA.—"Poison is generally drunk out of gold."—Those who use less costly utensils, are not so liable to murderous attempts.

*Venienti occurrere morbo.* PERSIUS.—"Meet the approaching disease."—Do not let the malady strike root, but seek the proper advice and remedy on its first approaches.

*Venire facias.* Law Lat.—"You shall cause, or order to come."—The judicial writ by which the sheriff is empowered to summon a jury.

———*Veniunt à dote sagittæ.* JUVENAL.—

"The darts were shot from the dowry."—Thus says BUTLER in his *Hudibras*:

"Now artful Cupid takes his stand  
Upon a widow's jointure—land;  
For he, in all his am'rous battles,  
No 'dvantage finds like goods and chattels!"

*Veni, Vidi, vici.* Lat.—"I came, I saw, I overcame."  
—This was the brief account transmitted by *Julius Cæsar* of a victory.

*Ventis secundis.* Lat.—"With prosperous winds."—  
With uniform success.—Motto of L. HOOD.

*Ventre affamé n'a point d'oreilles.* Fr. Prov.—"A starved belly has no ears."—A hungry audience is not to be satisfied by mere argument.

*Verba animi proferre, et vitam impendere vero.*  
JUVENAL.—  
"To speak the words of the mind, and to stake one's life for the truth."—To speak with honest frankness, and to prefer liberty to life. An admirable summary of the duties of a good citizen.

*Verba ligant homines, taurorum cornua funes.* Lat.—  
"Words bind men; ropes are necessary to bind the horns of bulls." \*

———*Verbosa ac grandis epistola venit  
A Capreis.* PERSIUS.—  
"A verbose and turgid epistle comes from Capreæ."—This is applied by the poet to the haughty mandates issued by *Tiberius* in his retreat. It is now used to mark a lofty tone, assumed by the opposite party in any polemic discussion.

———*Verbum verbo reddere, fidus  
Interpres.* HOR.—  
"As a faithful interpreter to translate word for word;"—to give a translation strictly literal.

*Verè magnum habere in se fragilitatem hominis ac securitatem Dei.* Lat.—“It is true greatness to have in one’s self the frailty of a man and the security of a God.”—This quotation is used by the celebrated BACON, in shewing that the heroic virtue of adversity is fortitude. Prosperity, he says, discloses vice ; but adversity best discovers virtue.

*Veritas, à quocunque dicitur, à Deo est.* Lat.—“Truth, by whomsoever it is uttered, comes from God.”—Truth is a divine essence, and, as such, immutable in its nature. Wherever it is manifested, it should be received ; it can borrow no splendor from the highest condition of the speaker, nor can it be degraded by the lowest.

*Veritas nihil veretur nisi abscondi.* Lat. Law Maxim.—“Truth is afraid of nothing but concealment.”—The characters of truth are plainness and frankness. It is in the nature of fraud, on the contrary, to be evasive and mysterious.

*Veritas odium parit.* Lat. — “Truth produces hatred.” \*

*Veritas vincit.* Lat.—“Truth conquers.”—Motto of the Sc. E. MARECHAL.

*Veritas visu et morâ, falsa festinatione et incertis valescunt.* TACITUS.—“Truth is confirmed by inspection and delay : falsehood avails itself of haste and uncertainty.”—Falsehood relies on the first impressions ; the truth comes slowly behind, wishing to meet the test of deliberation and circumspection.

*Veritatis simplex oratio est.* SENECA.—“The language of truth is simple.”—The orator, who is conscious of having truth on his side, should be careful not to veil or degrade her beauty by any meretricious decoration.

*Vérité sans peur.* Fr.—“Truth without fear.”—Motto of L. MIDDLETON.

*Ver non semper viret.* Lat.—“The spring does not always flourish; or *Vernon* always flourishes.”—Motto of L. VERNON.

——— *Versate diu, quid ferre recusent,  
Quid valeant humeri.* HOR.—

“Often try what weight you can bear, and what your shoulders cannot support.”—This advice is given to the dramatic poet, but it will bear a more extended application. Every man who means to stand before the public, in a literary point of view, should previously measure his own powers, and ascertain, as far as it is practicable, whether his talents, his acquirements, and his assiduity, are equal to the meditated effort.

*Versus.* Lat.—“Against.”—A term used in a law-suit.

*Versus inopes rerum, nugæque canoræ.* HOR.—

“Verses devoid of substance, melodious trifles.”

—Or, as a modern poet has it,

“Your filmy, gauzy, gossamery, lines.”

*Verum illud est, vulgo quod dici solet,  
Omnes sibi malle melius esse quam alteri.*

TERENCE.—

“The common assertion is certainly true, that we all wish matters to be better with ourselves than others.”—Whatever may be theoretically said of philanthropy and benevolence to others, self-love will generally be found the prevailing principle.

*Verum opere in longo fas est obrepere somnum.* HOR.—

“But in a long work it is allowable that sleep may creep on.”—A degree of negligence is pardonable in a long work, which in a brief production would be highly reprehensible.

*Verum putas haud ægre, quod valde expetas.* Lat.—

“ You believe that easily, which you hope for earnestly.”—Men are led without difficulty into the belief of that which they passionately desire.

*Verum, ubi plura nitent in carmine, non ego paucis  
Offendar maculis.*———

HOR.—

“ But, if there are many brilliancies in the poem, I shall not be offended with a few faults.”—Where beauties appear, some defects may be pardoned.

*Vestigia nulla retrorsum.* Lat.—“ There are no traces backward.”—All the footsteps lead to the lion’s den ; but there are no marks of any returning. It is a danger from which there is no retreat. Motto of V. HAMPDEN.

*Vetera extollimus, recentium incuriosi.* TACITUS.—

“ We extol the ancients, regardless of those of later date.”—We are more ready to give praise to the deeds or writers of antiquity, than to do justice to cotemporary merit.

*Vetustas pro lege semper habetur.* Lat. Law Maxim.—

“ Ancient custom is always held as a law.” Where there is no positive law, the custom, if from time immemorial, may be pleaded.

———*Viamque insiste domandi,*

*Dum faciles animi juvenum, dum mobilis ætas.*

VIRGIL.—

“ Take the course of strong rule, whilst the mind of youth is flexible, and capable of strong impressions.”—Vigorous methods, but divested of harshness, should be early called into use by those, to whom the education of youth is committed.

*Viam qui nescit, quâ deveniat ad mare,*

*Eum oportet amnem quærere comitem sibi.*

PLAUTUS.—

“ He who knows not his way to the sea, should



take a river as his companion."—By this figure it is intimated, that a tedious but certain course to any given object, is preferable to one which may possibly be more brief, but is at the same time uncertain. The savages of America thus steer their course through its immense deserts.

*Via trita, via tuta.* Lat.—"The beaten path is the safe one."—Motto of E. NORMANTON.

*Vice versâ.* Lat.—"The terms being exchanged."—Thus, the generous should be rich, and, *vice versâ*, the rich should be generous.

*Victoria concordia crescit.* Lat.—"Victory increases by concord."—Motto of L. AMHERST.

*Victor volentes per populos dat jura.* Lat.—"He, as a conqueror, dictates his laws to a willing people."—This is a compliment generally paid to a victorious leader. The will of the people subdued, though it does not actually follow, is presumed as a thing of course.

*Victoria, et per victoriam vita.* Lat.—"Victory! and by victory he assured his (and the public) life."\*

*Victoria, et pro victoria vitam.* Lat.—"Victory! and for victory he sacrificed his life."—Both this and the preceding can make a burial inscription of a gallant warrior.\*

*Victrix causa Diis placuit, sed victa Catoni.* LUCAN.—"The victorious cause was adopted by the gods, that of the vanquished by Cato."

"The gods and Cato did in this divide;  
They chose the conqu'ring, he the conquer'd  
side."

This extravagant flight of the poet is sometimes applied to a man who having wrestled, though unsuccessfully, against superior power, has derived glory even from defeat.

*Victrix fortunæ sapientia.* JUVENAL.—“Wisdom frequently conquers fortune.”—A wise man will often parry or subdue the reverses of chance.

*Vide.* Lat.—“See.”—*Vide ut supra.*—“See the preceding atatement.”

*Vide et crede.* Lat.—“See and believe.”—If any thing like incredulity remains, convince yourself by ocular demonstration.

——— *Video meliora proboque,  
Deteriora sequor.*

OVID.—

“I see and approve better things; but I follow the worse which I condemn.”—This is frequently used by the speaker or writer, as a sentence of self-condemnation. It may also be applied to a third person, when his conduct is directly opposite to his known sentiments.

*Vi et armis.* Lat.—“By force and arms.”—By a force not sanctioned by law. By main force.

*Vigilantibus.* Lat.—“To the watchful.”—Motto of the Ir. V. GOSFORD.

*Vigilantibus non dormientibus servit lex.* Law Max.—“The law regards only those who watch, and not those who sleep.”—The law is only for the protection of those who take due care of their property. It notices not those who may suffer from their own neglect.

*Vigilate et orate.* Lat.—“Watch and pray.”—Motto of L. CASTLEMAINE.

*Vigueur de dessus.* Fr.—“Strength is from above.”—Motto of the Ir. M. of THOMOND.

*Vim vi repellere omnia jura clamant.* Jus. ANT.—“Every right bids man to repel force by force.” \*

*Vincit amor patriæ.* VIRG.—“The love of my country prevails.”—Motto of the Ir. V. MOLESWORTH, and L. MUNCASTER.

*Vincit omnia veritas.* Lat.—“Truth conquers all things.”—It must ultimately prevail over every cavi, and every objection.—Motto of the Ir. B. KINSALE.

*Vincit qui se vincit.* Lat.—“He conquers who overcomes himself.”—Motto of L. HOWARD of WALDEN.

*Vincit veritas.* Lat.—“Truth conquers.”—Motto of the Ir. Earls of BELLAMONT and MONTRATH.

*Vino amaro tienlo caro.* Ital. Proverb.—“A bitter wine consider fine.”—The Tuscans account those wines preferable which are not entirely sweet, but contain a slight touch of bitter.

*Vino tortus et irá.* HOR.—“Though tortured both by wine and anger.”—The poet is speaking of a man who can keep his friend’s secret, though the *lene tormentum*, or gentle compulsion of wine, or the more forcible excitation of anger, were both employed to wrest it from his bosom.

*Vir bonus dicendi peritus.* Lat.—“A good man skilled in the art of speaking.”—By this, which was the ancient definition of an *orator*, it appears that none could rank as such, but men of probity.

————— *Vir bonus est quis?*

*Qui consulta patrum, qui leges juraque servat.*

HOR.—

“Who is a good man? He who respects the decrees of the legislature, and bows to every positive law, and every moral obligation.”

*Vires acquirit eundo.* VIRG.—“She acquires strength in her progress.”—This is spoken by the poet of Fame or Rumour. Every report in its passage gathers strength, is enforced by new circumstances, and from a puny abortion swells very often into a gigantic admeasurement.

*Virescit vulnere virtus.* Lat.—“Virtue flourishes from a wound.”—Motto of the Sc. E. of GALLOWAY.

*Viri infelicis procul amici.* SENECA.—“Friends are always distant from a man who is unfortunate.”—Misfortune occasions a shyness even amongst friends the most professed.

*Virtus ariete fortior.* Lat.—“Virtue is stronger than a battering ram.”—Motto of the E. of ABINGDON.

*Virtus, repulsæ nescia sordidæ,  
Intaminatis fulget honoribus.* HOR.—  
“That virtue which is unconscious of a base repulse, shines with unstained honours.”

Undisappointed in designs,  
With native honours virtue shines;  
Nor takes up pow’r, nor lays it down,  
As giddy rabbles smile or frown.

*Virtus incendit vires.* Lat.—“Virtue rouses strength.”  
—Motto of the Ir. V. STRANGFORD.

*Virtus est medium vitiorum et utrinque reductum.* HOR.—  
“Virtue is the middle between two vices, and is removed from either extrema.”—Thus, generosity is the middle virtue, the extremes of which are avarice and prodigality.

*Virtus est vitium fugere, et sapientia prima  
Stultitiâ caruisse.* HOR.—  
“It is a virtue to avoid vice; and the first step to wisdom is to be free from folly.”

“ ’Tis the first virtue, vices to abhor,  
And the first wisdom to be fool no more.”  
POPE.

*Virtus in actione consistit.* Lat.—“Virtue consists in action.”—It does not rest on cold theory, but on positive exertion.” Motto of L. CRAVEN.

## VI———VI

*Virtus in arduis.* Lat.—“Virtue (or valour) in difficulties.”—Motto of the Ir. V. CULLEN.

*Virtus laudatur et alget.* JUVENAL. — “Virtue is praised and freezes.”—Every virtuous effort is viewed with cold admiration, and met only with sullen neglect.

*Virtus mille scuta.* Lat.—“Virtue is equal to a thousand shields.”—Motto of the E. of EFFINGHAM.

*Virtus probata florebit.* Lat.—“Approved virtue will flourish.”—Motto of E. BANDON.

*Virtus requiei nescia sordidæ.* Lat.—“Valour which knows not mean repose.”—Motto of the Ir. V. DESART.

*Virtus semper viridis.* Lat.—“Virtue is always flourishing.”—Motto of the Ir. E. of BELMORE.

*Virtus sola nobilitat.* Lat.—“Virtue alone ennobles.”—Motto of L. WALSCOURT.

*Virtus sub cruce crescit, ad æthera tendens.* Lat.—“Virtue increases under the cross, and looks to Heaven.”—Motto of E. CHARLEVILLE.

*Virtus vincit invidiam.* Lat.—“Virtue overcomes envy.”—However cotemporary jealousy may prevail, the virtuous man is in the end sure of his reward.—Motto of the M. CORNWALLIS.

*Virtute et fide.* Lat.—“By virtue and faith.”—Motto of the E. OXFORD, and the Ir. V. MELBOURNE.

*Virtute et labore.* Lat.—“By virtue and toil.”—Motto of the Sc. E. DUNDONALD, L. HENLEY, and Sir A. COCHRANE.

*Virtute et numine.* Lat.—“By virtue and the protection of Heaven.”—Motto of L. CLONCURRY.

*Virtute et operâ.* Lat.—“By virtue and industry.”—  
Motto of the Ir. E. of FIFE.

*Virtute fideque.* Lat.—“By virtue and faith.”—Motto  
of the Sc. B. ELIBANK.

*Virtute non astutiâ.* Lat.—“By virtue, not hy craft.”  
—Motto of the I. V. PERY.

*Virtute, non verbis.* Lat.—“By virtue, not hy words.”  
—Motto of the Ir. E. of KERRY.

*Virtutem incolumem odimus ;  
Sublatam ex oculis quærimus invidi.* HOR.—  
“We hate virtue when it is safe and flourishing ;  
hut wheo it is removed from our sight, even envy  
itself regrets it.”—Such is the nature of man.

*Virtutum primam esse puta compescere linguam :  
Proximus ille Deo est qui scit ratione tacere.*  
CATO.—  
“I thiuk that the first virtue is that of keeping si-  
lence : he approaches the gods, who, though in the  
right, can be silent.” \*

*Virtute quies.* Lat.—“Content in virtue.”—Motto of  
B. MULGRAVE.

*Virtute securus.* Lat.—“Safe by virtue.”—Motto of  
V. HAWARNEN.

————— *Virtutibus obstat  
Res angusta domi.* JUVENAL.—  
“Narrowed circumstances at home frequently  
stand in the way of risiog virtue and ability.”  
“Rarely they rise by virtue’s aid, who lie  
Plung’d in the depths of helpless poverty.”

*Virtuti nihil obstat et armis.* Lat.—“Nothing can re-  
sist valour and arms.”—Motto of the E. of ALNB-  
ROUGH.

*Virtuti non armis, fido.* Lat.—“I trust to virtue and  
not to arms.”—Motto of the E. of WILTON.

*Virtutis amor.* Lat.—“The love of virtue.”—Motto of the Ir. E. ANNESLEY.

*Virtutis amore.* Lat.—“Through the love of virtue.”—Motto of the Ir. V. VALENTIA.

*Virtutis avorum præmium.* Lat.—“The reward of the virtue of my ancestors.”—Motto of the Ir. B. TEMPLETOWN.

*Virtutis fortuna comes.* Lat.—“Fortune is the companion of virtue.”—Motto of the Ir. Barons NEWHAVEN and HARBERTON.

*Vis consilii expers mole ruit sua :*

*Vim temperatam Dii quoque provehunt*

*In majus : iidem odère vires*

*Omne nefas animo moventes.*

HOR.—

“Force, not directed by wisdom, falls by its own weight; when power is governed by moderation, it is aided by the gods; but they hate it, when directed to all manner of wickedness.”—This passage is strikingly applicable to the conduct and fate of NAPOLEON.

*Vis inertiae.* Lat.—“The power of inertness.”—In physics, this is applied to the power of a stationary body, resisting that which would set it in motion. In morals, it has a figurative application, and serves as another name for indolence.

*Vis unita fortior.* Lat.—“Force or power is strengthened by union.”—Motto of the Ir. E. of MOUNT-CASHEL.

*Vitâ cedat, uti conviva satur.* HOR.—“Let him take leave of life, as a guest satisfied with his entertainment.”

*Vitæ est avidus, quisquis non vult  
Mundo secum pereunte mori.*

SENECA.—

“He is greedy of life, who is not willing to die

when the world is perishing around him. "—When he sees that every thing is hastening to destruction and decay.

*Vita enim mortuorum in memoriâ vivorum est posita.* CICERO.—"The life of the dead is placed in the memory of the living."—They survive in remembrance, and still exist, as a biographer would say, in fair report.

*Vitæ post-scenica celant.* LUCRETIVS.—"They conceal that part of their life which is passed behind the scenes."—They throw a veil over their private life, and hide it from the world.

*Vitæ summa brevis spem nos vetat inchoare longam.* HOR.—"The short span of life forbids us to encourage a lengthened hope."—Such is the brief term of our existence, that he who looks to remote prospects is generally disappointed.

"Life's span forbids us to extend our cares,  
Or stretch our forward hopes beyond our  
years."

*Vitæ via virtus.* Lat.—"Virtue is the way of life."—  
Motto of the Ir. E. of PORTARLINGTON.

*Vitam impendere vero.* Lat.—"To stake one's life for the truth."—Stated as the best character of a good citizen.

*Vitam regit fortuna, non sapientia.* CICERO.—"Fortune, not wisdom, governs human life."

*Vitanda est, improba Siren,—Desidia.* HOR.—  
"That destructive Siren, Sloth, is ever to be avoided."—The man who devotes himself to indolent habits, must be considered as lost to himself and to society.

——— *Vitavi denique culpam ;  
Non laudem merui.*

Lat.—  
"I have been careful to avoid censure, if I have



not deserved commendation."—This is a suitable motto for a very numerous class of poets, who seem to aim at no higher praise than that of faultless insipidity.

*Vitia otii negotia discutienda sunt.* SENECA.—“The vices of sloth are only to be shaken off by business.”—The mind will rust and canker without employment.

*Vitiant artus ægræ contagia mentis.* OVID.—  
“When the mind is ill at ease, the body is in a certain degree affected.”—The converse of this proposition may be asserted with equal justice.

*Vitiis nemo sine nascitur ; optimus ille  
Qui minimis urgetur.* HOR.—

“No man is born without faults : he is the best who bears the smallest share.”

“For we have all our vices ; and the best  
Is he who with the fewest is oppress.”

FRANCIS.—

———*Vitium commune omnium est,  
Quod nimium ad rem in senectâ attenti sumus.*

TERENCE.—

“It is a fault which is common to all, that in advanced age we are too much attached to our property and interest.”—As prodigality is proverbially said to be the fault of youth, so is avarice that of later years.

*Vitium fuit, nunc mos est, assentatio.* PUB. SYRUS.—  
“Flattery, which was formerly a vice, is now grown into a custom.”—It has become so familiar that it no longer provokes our detestation.

*Vivâ voce.* Lat.—“By the living voice.”—By oral testimony, as opposed to written evidence.

*Vive la bagatelle.* Fr.—“Success to trifling.”

*Vive memor lethi.*

PERSIUS.—

“Live ever in the remembrance of death.”—This solemn recollection will be the best preservative from vice and error.

— *Vivendi rectè qui prorogat horam,  
Rusticus expectat dum defluat amnis ; at ille  
Labitur et labetur in omne volubilis ævum.* HOR.—

“He who postpones the hour of living rightly, is like the rustic who waits till the river shall have passed away ; but that still flows and will continue to flow to perpetuity.”—He who delays his own reform, postpones it, generally speaking, to a period which never arrives.

*Vivendum est rectè, cum propter plurima, tum his  
Præcipuè causis, ut linguas mancipiorum  
Contemnas ; nam lingua mali pars pessima servi.*

JUVENAL.—

“You should live virtuously for many reasons, but particularly on this account, that you may be able to despise the tongues of your domestics. The tongue is the worst part of a bad servant.”

*Vivere sat, vincere.* Lat.—“To conquer is to live enough.”—Motto of the Ir. E. of SEFTON.

*Vivere si nequis rectè, discede peritus.* HOR.—

“If you know not how to live rightly, leave the society of those who do.”

“Learn to live well, or fairly make your will.”

POPE.

*Vive sine invidiâ, mollesque inglorius annos  
Exige, et amicitias sic tibi junge pares.* OVID.—

“Live free from envy, and without a wish for glory ; desire only placid years, and to live in friendship with your equals.”—Seek the quiet shade of life, and avoid the friendships of the great.

# VI———VI

*Vive, vale! Si quid novisti rectius istis,  
Candidus imperti; si non, his utere mecum.* HOR.—

“Farewell and be happy—if you know of any precepts better than these, be so candid as to communicate them; if not, partake of these with me.”

——— “If a better system’s thine,  
Impart it freely, or make use of mine.”

*Vivida vis animi.* Lat.—“The strong force of the mind.”  
—The lively impetus of genius.

*Vivimus in posteris* Lat.—“We live in our posterity.”\*

*Vivite felices quibus est fortuna peracta  
Jam sua!* VIRGIL.—

“May those be happy whose fortunes are already completed.”—Though struggling through life, I can see those without envy, whose efforts have had a successful termination.

*Vivit post funera virtus.* Lat.—“Virtue survives the grave.”—Motto of the Ir. E. of SHANNON.

*Vivitur exiguo melius: natura beatiss  
Omnibus esse dedit, si quis cognoverit uti.* CLAUDIAN.—

“Men live best upon a little: Nature has granted to all to be happy, if the use of her gifts were but known.”

——— *Vivo et regno, simul ista reliqui  
Quæ vos ad cælum fertis rumore secundo.* HOR.—

“I live and reign within myself, since I have abandoned those things which you by your praises extol to the skies.”—I have been happy since I have resigned to you the pleasures of sensuality, and betaken myself to those of reflection.

*Vivre n'est pas respirer, c'est agir.* ROUSSEAU.—

“Life does not consist merely in breathing, but in

action."—The man can scarcely be said to live, who does nothing but obey his animal impulses.

*Vix ea nostra voco.* OVID.—“I can scarcely call these things our own.” (Alluding to ancestry.)—Motto of L. SUNDRIDGE and the E. of WARWICK.

*Vixere fortes ante Agamemnona  
Multis: sed omnes illacrymabiles  
Urgentur, ignotique longa  
Nocte, carent quia vate sacro.* HOR.—

“Many heroes lived before Agamemnon; but they are all unmourned, and consigned to long oblivion, because they are without a sacred bard, to sing their praises.”—This quotation is used in shewing the value of poetry in consecrating and embalming the deeds of virtue and of valour.

*Voilà pour l'achever de peindre.* FR. PROV.—“But to finish his picture.”—To give the last and strongest feature of his character.

*Voilà une autre chose.* FR.—“There you see another thing.”—The circumstances of the two cases are wholly different.

*Voir tout en couleur de rose.* FR.—“To see every thing under a favourable aspect.” \*

*Volenti non fit injuria.* LAT. LAW MAXIM.—“An injury cannot be done to a willing person.”—None can complain of wrong in a proceeding, when the measure had their previous assent.

*Volo, non valeo.* LAT.—“I am willing, but unable.”—Motto of the E. of CARLISLE.

——— *Voluptates commendat rarior usus.* JUVENAL.—

“Our pleasures have a higher relish when they are rarely used.”—The keenest sense of pleasure is blunted by too frequent repetition.

*Vota vita mea.* Lat.—“My life is devoted.”—Motto of the Ir. E. of WEST MEATH.

——— *Vous me fîtes, seigneur,  
En m'attaquant, beaucoup d'honneur.* Fr.—

“You did me, Sir, by attacking me, a great deal of honour.”—The reproaches of such an adversary, I consider rather as a compliment than a disgrace.

*Vous y perdrez vos pas.* Fr.—“You will there lose your steps.”—You will find that your labour and pains are thrown away.

*Vox et præterea nihil.* Lat.—“A voice and nothing more.”—An empty and unavailing sound. A fine speech without matter. A mere display of words.

*Vox faucibus hæsit.* VIRGIL.—“The voice stuck in the throat.”—Spoken of a person struck dumb with amazement.

*Vox populi, vox Dei.* Lat.—“The voice of the people is the voice of God.”

*Vulnus alit venis, et cæco carpitur igni.* VIRGIL.—

“She (or he) nourishes the poison in the veins, and is consumed by the hidden fire.”—Applied very frequently to a secret passion, where, according to our immortal bard,

——— “Concealment, like a worm i' th' bud,  
Feeds on the damask cheek.”

*Vultus est index animi.* Lat. PROV.—“The countenance is the index or portraiture of the mind.”—So say the disciples of LAVATER; but, like other general rules, it is liable to many exceptions.

## Y.

*Y fynno Dwy, y fydd.* Welch.—“What God willeth, will be.”—Motto of the E. of LLANDAFF.

## ZE———ZO

### Z.

*Zest.* Fr.—“An interjection.”—Pshaw! stuff! ridiculous!

*Zωη και ψυχη.* *Zoe kai psuche.* Greek.—“My life and soul.”

*Zonam perdidit.* Hor.—“He has lost his purse.”—He is desperate through the want of money.

THE END.













